A BRIEF EXPOSITION OF THE EVANGEL OF Jesus Christ, ACCORDING TO MATTHEW.

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PHILIP. Chap. 2.

Vers. 5 Let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it no robbery to be equall with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likenesse of men.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse.

9 Wherefore God also hath highly exalted him, and given him a name above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

11 And that every tongue should confesse, that Jesus Christ is the Lord, to the glory of God the Father.

Edinburgh, Printed for *Ralph Smith*, at the sign of the Bible in Cornhill neer the royall Exchange 1647.

I. C. 425.

TO THE RIGHT HONORABLE AND *TRULY NOBLE*, MY LORD, EARLE OF LOUDOUN, LORD OF *MAUCHLIN* AND *Tarinzan*, &c. High Chancellor of *SCOTLAND*, &c.

And to His Honorable, and Hopefull Eldest Sonne, my Lord MAUCHLIN, Grace and Peace.

Right Honorable,

IT is a sweet and remarkable Providence, that within these not many yeers, such a multitude of Impressions of the holy Scriptures are vented among these three united Kingdomes, and so many thousands are of Scots and English who delite not only to have the holy Bible in their possession and houses; but also to carry it in their pockets, for reading of it upon all occasions: This as it speaketh much of the Delire after Divine Knowledge, raised up by God

in peoples hearts, and as it promiseth much of the spreading of the light of the Gospel in these Dominions, (especially the Lord having now seconded his own Work, by drawing from the fountain of his own free-grace, the body of these Kingdoms into a solemn Covenant, for purging of all his holy Ordinances, and promoving of sound Religion) so doth it call aloud unto all the Pastors of his Flock, & to all the Godly-learned, by all means to lead the Lords People in upon the right understanding of the Scriptures, lest the plaine and marvellously Consonant word of GOD be mistaken and wrested, by the instability and unskilfulnesse of such as have not their senses exercised to discern the single meaning of the Lords Voice, and the admirable Harmony of his heavenly Speeches. Many worthy Men of GOD (it is true) have profitably taken pains to this purpose, and some have written large Commentaries upon sundry Books, and Parcels of Scripture, others have translated out of Latine the Commentaries of others; But of those worthy Mens Labours, only such as have much leasure, and patience to read, can make use: Others have written short paraphrases of harder places; others, expositions of hard words; others have minded herewith some sweet notes, and observations, all of them contributing one with another unto the Common-good, so much as each sort of writing could carry: Yet besides all these laudable wayes of explication of Scripture, it seemeth that these dangeroust Times (wherein so many diverse errors are privily crept in, and begun openly also to avow themselves) do call for such

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an explanation of the whole Bible, as might not only shew the scope of each Book and Chapter, with the connection of the Verses, and the meaning of the Words; but also propone the speciall heads of Doctrine in each place, whereby People might see the whole grounds of Religion in the Text, and be guarded against all damnable errors, (in which those persons are easily ensnared, who know not the Scriptures, nor the power of GOD) and all this to be in such brevity and clearnesse, That Men in their Dayly Set-reading of the Lords Word, might in the space of half an hour peruse a competent portion of Scripture, thus explained.

I say *Set-time for their private Reading*, because albeit every Man is not set apart for the Word and Doctrine, but most part have, by Gods appointment, civil callings, and necessary imployments about the matters of this life, each calling and imployment having its own work, and each work requiring his own time so that there remaineth little time beside unto many, yet that man is too much busied in temporall affairs and more involved in the World then he can answer for, who doth not redeem daily so much time, as the necessary exercise of Religion in the Word, and Prayer, doth require, beside secret ejaculations of Prayer unto God, mixed with his affairs, and the Mason-like-looks of his Conscience, levelling its eye, to each action, to see if it be conform to the Rule: for presuppose a man were employed as much as a King, and had so many realmes to governe as were under David, King of Israel, yet could he not be excused

for this, to neglect GODS Word and Prayer; for David oftner then once every day, yea and in the night also, did finde time to call on God, and praise his Name, and verse himself in his Word, *Psal.* 119. 55. 62. 164. Let the men of this World, who have their portion in this Life, and have set up in their hearts the filthy idols of worldly profit, pleasure and preferment, for gaining and keeping whereof, they do make use not only of all men, but also of GOD and Religion, so far only, and no otherwise then as they may be suitable and serviceable to their base ends, Let such men (I say) neglect reading of the Scriptures, and all serious following of religious exercises: But let not the children of GOD do so, who hold their standing here, (and the hopes of eternall life hereafter by faith in Christ, for promoving of whose cause and Kingdome, they are resolved to bear his Crosse, were it even to the Doores of Heaven, if so GOD please, and to lay it down on the threshold, with thanks and praise, that ever they were counted worthy to suffer for his Name, let not these blessed Soules walk in the way of the ungodly, but rather delite themselves in the Law of GOD, and meditate therein night and day, *Psal.* 1. 2, 3. For the service of such Saints, and facilitating of their reading of holy Scripture, I come forth (as before in the brief Explanation of the Epistle to the Hebrews, so now in the brief explanation of the Evangel according to Matthew) to call yet again unto the Godly Learned, to stir up themselves for contributing one with another, unto some such brief explanation of the whole

Bible,

Bible, as their Godly wisdome shall agree upon a mould, this or any other: because apparently, it is but little and not considerable, which any one man alone can overtake in this Work.

As for this Piece, such a one as it is, There is great reason why it should bear your Honourable Name, in the Title of it, it being a part of the fruit of your Lordships labour, who as One eminently carefull of the purity of Gods Ordinances, hath with others of our Renowned Nobility, faithfull Gentrie and Burrows run the hazard of all things in this Life, and of life it self, to purge the Land from Superstition, and Heresie, and to give Freedome, not only to the preaching of the Truth of the Gospel, but also unto pens and Presses for propagation of it. What singular Proofes of Integrity, and inflexible Constancy your Honour hath given in this great work, of uniting these three Kingdomes more nearly unto God, and among themselves in the matters of Religion, it is so well known, that I need say nothing, but blesse God, for the raising up of so many precious Sons of Sion to take their Mother by the Hand, in the day of her calamity, and give thanks to his majesty for your Lordships in particular.

And as for *Your Honour*, my Lord *Manchlin*, I could not but joine your Lordships Name with *Your Noble Father* in this Dedication; partly, because you follow up so hard after his Foot-steps, that your gracious and prudent Behaviour, observed by all Beholders, hath drawn from your Condescipies in Philosophy

being a more ample elogy, then either your Lordships Modesty, or my measure of Commendation of [illegible] will suffer me to repeat, partly, that your Lordships may be thus yet more ingaged to drink in, and [illegible] on that Doctrine of Salvation by Christ, which [illegible] the seal of his Testament for a Pawn and Pledge of its verity, The love and fruitfull Profession whereof, that it may be the constant Glory of the House of *Lords*, is the hearty prayer of

Both your Honours affectionate

Servant, in the LORD,

DAVID DICKSON.

To

To the honest hearted *Reader*.

BEside what I have said in The Epistle Dedicatory, *I must acquaint thee (worthy Reader) yet further with my purpose and way in this piece: The speciall intent of the putting forth of it, is not only that measure of edification which thou mayest reap by this small work, but also, that in satisfying the Desire of sundry worthy Men of GOD, who have obtested me to make proof how some other place of Scripture may be fitted for the Churches edification, after the mould of the* Short Explanation of the Epistle to the Hebrews, *I may ingage them all (if it be possible) and others also with them, who are more able then I am, to quicken and prosecute, as Partners, the motion made by me heretofore, and now renewed to wit, That by the Consent of a number of able Workmen, dividing the task among them, some such brief Explanation of the whole Text of Scripture, containing the chief Doctrines, in a way accommodate unto the capacity of common People, may see the light, for the setling of saving Truth in their Hearts, by the force of Divine Faith, closing immediatly with the Text of Scripture. Then which Work I conceive there can be no one mean, after Powerfull Preaching, more forcible for rooting out of errors, and manifesting unto all Men the true Religion which we professe in Britaine, and by Covenant are obliged to maintaine and propagate according to our Power.*

In

In this Explanation of the Gospel according to Matthew, *I have laboured to fit the mould so, that the Deduction of the Doctrines from the Text may be more obvious to the Readers up-taking, then it is in* The short Explanation of the Epistle to the Hebrews.

I have contented my self with some few observations upon each Text, which may be serve most for the clearing of the place; leaving to every Reader, as he hath time for Meditation, and Ability of Gifts, to observe what further the Text may afford, it being sufficient for my Design, that thou find so much clearnesse and sweetnesse in the Lords Word, by what I offer to thy Taste, as may make thee more in love with the daily reading of the Scriptures, and the Learned and Able may be stirred up to help thee with more Stuffe of this kind.

I point ordinarily at some Words in the Text, for a Ground of the Doctrine proposed: from which Words, if the Doctrines do not immediately arise, and formally follow, yet from those words such Doctrines may be inferred, after some little larger Explication of them, as those illative Particles, FOR, *and* THEREFORE, *do as best impart.*

The History being all along most pure plain, I have far been to trouble thee with large Contexts or Analysis, or Exposition of Words, and have insisted only where some difficulty is, and that so long only, as was necessary to give some light: Hasting in all other places unto the Doctrine, and touching in them frequently so much Exposition of the Words as I could, with clearnesse and brevity, of which I have had a speciall care, resolving with my self, that as larger Commentaries serve only for them,

them, who have Leasure and Love to read much, so this sort of Writing must be for these only, who (for one reason or other,) must either have something in short, or nothing at all. If this Mould seem unto thee fit for opening of the sealed Book; pray with me, that the Lord would fit, and stir up a sufficient Number of Instruments, for hastning forth this wished for-work, unto thy Edification, and I will remaine,

Thine, to serve thee,

for CHRISTS Cause,

D. D.

Before

Before the EVANGEL written by Matthew,

A Title is prefixed, common to it, and all the rest of the Writings of the Apostles and Evangelists, which is this:

The New Testament, or Covenant of our Lord and Saviour Jesus Christ.

THE whole Bible is commonly called by the name of Old and New Testament, or Covenant: One word signifying both *Covenant* and *Testament*, as it were *A Testamentary Covenant*: The reason why the holy Scriptures written before and since Christ came, are called by the name of *Covenant*, is, because the Covenant of Redemption between the Father and the Sonne, for purchasing of

Salvation

salvation, and the free grace to the Elect; and the Covenant of Grace made with the Church through Christ, for application of all purchased graces leading unto salvation, are the sum and substance of the whole Bible. The reason why the Scriptures are called also by the name of *Testament*, is, because the Son of God having undertaken to lay down his life (which now he hath performed) as the Price of Redemption, and so having made all things belonging to life to be his own by action, he doth by way of Legacy, dispone and bequeath unto the children of promise in the holy Scriptures, as in a written and sealed Testament, whatsoever by his death he hath purchased unto them, that whosoever in the sense of sin, and fear of wrath, do flee unto Christ, may lay claim unto righteousnesse and eternall life, as Heirs of Christ; and may seek with confidence, not only to have the first fruits of his Conquest in this life, but also to have the full possession thereof in the life to come; and that as Legacy left unto them by Christ. But because these heavenly Mysteries are not so clearly, and fully set down in the Writings of Moses and the Prophets, as they are now revelled in the Writings of the Evangelists, and Apostles. Therefore the Books of Scripture written before Christ came in the flesh, are called the *Old Covenant*, or the *Old Testament*, and these which are written since he came, are called the *New Covenant*, or the *New Testament* of our Lord Jesus.

The speciall Title prefixed to this Evangel, is, *The Gospel By, or* According to *Matthew*.

THis book is called the Gospel or glad Tydings, because the doctrine contained in it concerning our redemption from sin and misery, by Christ the Son of God, is the most joyfull news that ever the world did hear; especially after that the Law and Covenant of works have discovered unto us the sense of sin, and the unsupportable burden of Gods wrath due to our sin: It is called the Gospel, By, or According to Matthew, (who also was called Levi) because God in a speciall providence, did raise chosen of him to write this Gospel, being a man who had tasted in a speciall manner by experience in his own person, the power of life, and riches of grace in Christ,

Christ, making him not only of a sinner's state, but also of a Publican an Apostle.

CHAPTER I.

In this Chapter is contained the genealogie of JESUS CHRIST, *as he is man, unto vers. 18. and five evidences of his holy and wonderfull incarnation, from vers. 17. to the end.*

Vers. 1. THE Book of the generation of JESUS CHRIST, the son of David, the son of Abraham.

IN this Title of the Genealogie, Or Roll of the Pedigree of Christ, The Evangelist holdeth forth unto us these things: 1. The person of whom we have to take notice here, is not a meer man, but the Saviour of men, for the inscription taketh this Roll, *The Book of the generation of JESUS CHRIST*, such a man as is true God also, and worthy to be called, in the most proper and strict sense, *JESUS* the true *SALVATOR* and *DELIVERER* of men from sin and wrath; which still properly taken, belongeth only to him who is almighty God, and *JESUS* in effect. 2. This person *JESUS* is throughly able and fully furnished for accomplishing the work of mans salvation, and one who is anointed unto the offices of Prophet, Priest, and King, to bring about, and perfit the salvation of his own: for this *JESUS*, is the *CHRIST*, the eminently anointed *SALVATOR*. 3. He is the Saviour of Jew and Gentile, who in his Hebrew name *JESUS*, and his Greek name *CHRIST*, doth lift up a Banner of love unto both, That the Hebrews and Gentiles, the Jews and Gentiles may come to him for salvation, the one no lesse then the other. 4. As the Lord did promise in Paradise in the assumed seed of the woman, to tread down the head of the serpent, and did renew his promise in Abrahams seed, to bless all the nations of the earth, and in Davids seed to reign and rule over the true Israel of God for ever, so much he performed, yea he hath carefully provided, not only to make his promise

good

good, but also that the degrees of his lineall descent according to his humane nature should be marked, partly in the holy Scripture from Abraham unto the Jews captivity in Babylon; and partly in the publine registers of the family and posterity of David, from the captivity unto his birth, Therefore he is called the *Son of Abraham*, the *Son of David*, and mention is made of a *Book* or *Roll* drawn forth of the records. This Register was from age to age so punctually filled up in every family; and made notour to all men, *Ezra* 2. 62. That not only David's posterity was known thereby, and according to it was taxed by Cæsar in Beth-lehem; but also all the rest of the families of the Hebrews then in Judea, could reckon their genealogie by the publick records, and were taxed in their severall places accordingly, *Luke* 2. 3. 4. 5.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas, and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And Eckias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat Jechonias and his brethren, about

about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Mathan, and Mathan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations; and from David untill the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

This Catalogue of the pedigree of David being so exactly known, from the publick Registers and records of the family of David, that no doubt nor question was made of Christs descent from David, no more by his enemies, Therefore the Evangelist doth not scrupulously name here every one of his Ancestors, but only draweth the line along so far, as it might suffice for the churches edification: and by so much as is here set down he doth teach us these things: 1. Jesus Christ is the very true Messias promised in the scriptures, who now in the fulnesse of time, hath assumed humane nature of the seed of *Abraham*, and *David*, whose sonne he is called, according to the flesh: and that he pertaineth not unto the faith *Abraham begat Isaac, &c.* 2. For our confirmation in the faith of Jesus Christ, we should accustome ourselves with the prophecies which went before of him, and with the history of his ancestors, *both recorded from the Scriptures of the Old Testament*, and in speciall from Abraham to the captivity of Babylon. 3 Seeing it is a hard matter to believe, that God should so empty himselfe for us, and become a man like unto us, we should receive so many impressions of

the verity of his humane nature, as there are severall names of his ancestors, according to the flesh, named in this Catalogue, for to this end we are led from one to another, *by he begat*, and *he begat*. 4. No man should be astrayed to offer himselfe to be ingrafted as a branch in Christ, because Christ hath been pleased to be a branch of poor Ruth, a Gentile, as well as of rich Booz: of unlearned persons as well as learned, of ignoble and mean persons, as well as Kings: yea and of persons blotted with notorious faults, as Rachab and Tamar, no lesse then of holy Patriarchs and Prophets, such as Abraham and Isaac. 5. As he hath separated our nature in his own person, from all the pollution of his ancestors here recorded, so he can sanctifie our persons and nature, how polluted soever our persons have been. 6 By summing up the generations from Abraham unto Christ in thrice fourteen, he teacheth us, that notwithstanding so many notable changes were made in that people, especially about the period of each fourteen Generation; yet was the promise of the Messias comming, and the lineall descent of the blessed seed still keeped on foot, till our Lord was born, and by this same means, he giveth us to understand, that in the greatest commotions of kingdomes or common-wealths, no promise made to the Church shall be shaken.

Vers. 18. Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph (before they came together) she was found with childe of the holy Ghost.

In the second part of the chapter we have five evidences of Christs wonderfull incarnation. The first is, the Virgin Mary is *found with childe of the HOLY GHOST*; wherein these truths offer themselves. 1. Albeit Christ as God be eternall, and hath no mother; yet as he is a man, he hath Mary, His Mother in her virginity, For *before they came together, She was found with childe of the HOLY GHOST*. 2 This wonderfull conception was no lesse true and real then any ordinary conception could be: for by ordinary evidence *She is found with childe*, which was observed by those who did not know that it was of *the Holy Ghost*, till afterward. 3. We should neither speak nor think of this holy conception, without the remembrance

brance of the wonderfull operation of the Holy Spirit: for to preveen all unworthy and unbeseeming thoughts of this transcendent mistery: No sooner doth the Evangelist make mention of the Virgins being *with Childe*, but immediately he subjoyneth, *of the Holy Ghost*, To teach us, to beware to think any thoughts of this great mistery of Godlinesse, the incarnation of the Son of God, except by the conduct *of the Holy Ghost*, who must form right thoughts of Christ in our hearts, and lead us along through this following history in all saving truth. 4 The LORD hath a care of the fame and estimation of those in whom he mindes to honour himselfe, for it is provided by God so, that the Virgin Mary being with Childe, the promised Messia shall be espoused to her husband Joseph, that no exception could be taken against her, by such as did not believe the mistery.

Vers. 19. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

The second Evidence, is Josephs Perplexity, who being certain of the reall Conception of the Virgin, and uncertain of the holy Manner of it, either because he was not informed by the Virgin how the matter was, or because, if he was informed, he did not fully believe; he is put to a perplexed deliberation what to do; There was on the one hand such evidence of purity and holinesse in the carriage of the blessed Virgin, that Joseph could not find a reason in Justice to make her a publick Example, and for this part of his resolution he is commended as a *just Man*: On the other hand there was such certainty of her being with child, and that the child was not his, that he minded to *put her away privily*. *Doct.* 1. GOD by perplexities can prepare the hearts of his own, for a clearer satisfaction in matters of highest concernment, for this exercise of Joseph is made a Harbinger to the revelation, and satisfaction which afterward he received: 2. Our LORDS sufferings began very early, even ere he was born, when the Virgin Mother cometh under suspition, for his incarnation, and cometh under this hazard, to be put away privily for his cause. 3. No wonder CHRIST have hard entertainment in the world before he be known, when even his own, according to election, do refuse him, till he manifest himselfe to

them; For Ioseph is about to reject the Mother and the Child, before he knew the mistery.

Vers. 20. But while he thought on these things behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

The third evidence, is the Testimony of the Angel, revealing the truth to Joseph. *Dost.* 1. No lesse then divine revelation can satisfie a soul in matters concerning Christ: Joseph must be taught from Heaven, before he be clear about the incarnation of the Son of God: 2. The Lord can turn the doubts and fears and perplexities of his own, into an advantage unto themselves and others also, and into a clearer manifestation of his own glory: for now the incarnation of the Son of God is more clear to Joseph, and to the church, that the Lord did reserve the revelation thereof to himself, then if Joseph had never made question about it: 3. The Lord useth to shew himself in a necessary nick of time, while the Virgin is in hazard to suffer, and Joseph about to put her away, mean while the Lord interposeth himselfe, for while he *thought of these things*, the *Angel appeared*: The Angel calling Joseph, *Son of David*, doth oblige Joseph to serve the chief of all the sons of David, the *renowned branch* and *true root* also, of the house of David, for whose cause the posterity of David was kept undestroyed, when other families were confounded. Then he dischargeth Ioseph's suspicion which he had of Mary, assuring him, that that which is conceived of her, is of the Holy-Ghost, and this he saieth not to seclude the operation of the Father, and the Son, whose work is alwayes one with the work of the Holy-Spirit, by whom the Father and the Son do work, whatsoever they work among the creatures, being all three one God, as undivided in essence, so inseparable in operation: But this work is attributed to the Holy Ghost, to seclude the ordinary way of generation of man, and to assure us of the sanctification of the substance of the Virgin, assumed by Christ, and of the freedome of Christs humane nature both from originall sin, and also

also from all possibility of sinning, by reason of the personall union of the humane nature with the Divine, made by the Holy-Ghost, 4. As Christ is the Son of David by lineall descent, through Mary his Mother, so also by law, through Joseph his supposed father, and father in law, who was descended from David, for the Angel calleth Joseph. Thou *Son of David.* 5. The Lord in due time cleareth the righteousnesse of such as suffer in their name and estimation for Christ, for Maries chastity is now made manifest from Heaven, *Fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.*

Vers, 21. And she shall bring forth a son, and thou shalt call his name Iesus: for he shall save his people from their sins.

For the further confirmation of Joseph the angel sheweth to him, how that the conception is of a man childe, & giveth order to call him, after he is born, with the reason therof: hereby teaching us these Truthes: 1. As Christ was really partaker of our fleth and bloud in his conception, so Mary his Mother did bring him forth alr really and kindly, as ever woman bare a child, for it is said, *She shall bring forth a Sonne*, The word in the Originall speaketh this plainly: 2. The Son of the Virgin Mary is the only true Jesus, recommended unto us from heaven, to be taken notice of, as the true Saviour: All who had this name before him were but his shadows, and types of him at the best, for of Christ it is said, *Thou shall call* His *name Jesus, for he* shall save; 3. Naturall and civill relations of men and women unto Christ, did not take away their obligation, and necessity to believe in him, and to confesse him unto salvation, as other sinners must do, but rather augmented the same; for to Joseph it is said, *Thou shall call his name Jesus*, to wit, not only as Foster-father, giving this name to him, but as a Beleever in him, and Confessor of him, avowing him to be the true Saviour, because *He shall save his people from their sins*: 4. The Son of Mary, Jesus Christ, God incarnate, purchaseth and giveth salvation by his own proper worth and power: for of him it is said absolutely in the strictest sense, *He himselfe shall save his people.* 5. Jesus is not to save every

 man,

man, but only his *own people*, for whose ransome he made paction with the Father, in the Covenant of redemption: for it is said, *He shall save his own people.* 6. The Redeemed are no lesse sinners, and lost in themselves then others are, for it is said, *He shall save his own people* from their sins. 7. These things are spoken to Joseph to move him to consecrate himself to the service of Jesus, whereby we learne, that except Christ be known as the Saviour, a man cannot heartily do him service, nor indure trouble for him: Therefore is Joseph instructed to expect salvation from him, in saying, *Thou shall call his name Jesus, for he shall save his people.*

Vers. 22. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name, Emmanuel, which being interpreted, is God with us)

The fourth Evidence of the incarnation, is, the manifested accomplishment of the prophesie of *Esay* 7. 14. Wherein the Prophet, for the comfort of the Church, giveth assurance, that not only God should save Israel from their enemies, whom misbeleeving Ahaz did too much fear, but also that the Redeemer of Israel should verily be incarnate, and assume humane nature in a wonderfull manner. *Doct.* 1. The mistery of Christs wonderfull conception was not altogether hid from the Church under the old Testament, for it is here foretold by *Esay*, that, *a Virgin shall be with child, and shall bring forth a Son.* 2. It was foretold that the child born, should be God and Man in one person, Immanuel, that is, God with us, God manifested in the flesh, God in our nature, God reconciling us to himself. 3. It was foretold that he should be believed on, and acknowledged to be God incarnate, for it is said, *They shall call his name Immanuel*, which is fully seen to be accomplished, when this child Jesus is born, *who is the Saviour of his people from their sins*; For who except God can redeem and save men, who can make the redeemed his own proper and peculiar people, except God? Who can by his own merit and effectuall

power

power ſave from ſin, except God? only ſuch a Jeſus, as is verily God, really Immanuel, God incarnate, the true reconciler of God and Man.

Verſ. 24. Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till ſhe had brought forth her firſt-borne ſonne, and he called his name Jeſus.

The laſt Evidence of Chriſts holy and wonderfull incarnation, is the quiet faith, and ready obedience of Joſeph, after that he is now taught of God. *Doct.* 1. From time that a man be ſure of Gods Word and Warrand, he ſhould diſpute no more, but ſtop his eare to all carnall reaſoning, for God having ſolved Joſeph of his doubts, and given him aſſurance that Chriſt is the promiſed Saviour, he *did as the Angel had bidden him.* 2. A ſoul that knoweth the worth of Chriſt, will be glad, according to its power, to do ſervice to him, or to any of theſe who belong unto him, for now Joſeph as a Foſter-father taketh home, under the ſhadow of Matrimony, both Mother and Childe. 3. When faith beholdeth the Majeſty of Jeſus. it breedeth fear and reſpect in the Beleever toward him, and bringeth all his affections in ſubjection to him, for Joſeph underſtanding that the virgin is with child, that the promiſed ſeed is now come to deſtroy the workes of the devil, and that the holy one of Iſrael is now incarnate in the Virgins womb; he beareth our LORD at ſuch reverence, and ſo ſanctifieth him in his heart, that he ſuffereth the Virgin to remain a Virgin, for it is ſaid, *He knew her not till ſhe had brought forth her firſt-born Son*, which is ſufficient for evidencing the accompliſhment of the Prophecie, *Eſay* 14.

CHAPTER

CHAPTER II.

Christ being born in Beth-lehem, is honoured from heaven, and earth, by the wise mens comming to worship him, to vers. 12. *And by the wonderfull disappointing of Herods bloudy Plot against him.*

Vers. 1. NOw when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

WE hear no more of these wise men, save what we collect from Matthew, That they were of the Gentiles, men of learning and wisedome, men of wealth and reputation; the circumstances of their comming are set down here, They *came from the East to Jerusalem, when Christ is born* in the days of Herod the King, wherein we have these things observable. 1. The place of the nativity of Christ well agreeth to the prophesie of Mica. 5. 2. Jesus is born in Beth-lehem the city of David, which is in Judea, so called to distinguish it from Beth-lehem in Galilee: 2. The time when he should be born, agreeth also to the Prophets, *Gen.* 49. 10. to wit, before or about the time of the Scepters taking altogether from Juda: That is, before the tribe of Juda did cease to be a tribe, before this tribe was dissipat, and so destitute of all sort of government, which came not to passe till after our Lords death: For now Herod is king in Judea who had slain the Elders of the house of David, to confirm the kingdom in his own hand; yet the tribe remained, and had the own order within it self, for the regulating of the common things pertaining unto the severall families therof, as appeareth in the taxing of the family of David in Beth-lehem: But after Christs comming and ending of the work af redemption, for which he came, the tribe of Juda was so cut off and confounded, that it never had a face of a tribe again unto this day. Therefore the Messia is now come. 3. When such as should glorifie God do it not, but do misken Christ, He can raise up others in their room, by whom he will

honour

honour himselfe, for though the wise men of the Jewish Church do not observe the time of Christs comming, yet God prepareth witnesses for himselfe from among the Gentiles, *Behold a number of wise men come from the East* to honour him, whether from Chaldea, or Persia, or how many they were, or what were their names, it is not materiall to us, It is sufficient that Christ is honoured by them, and that they are the first fruits of the Gentiles, their conversion unto Christ. 4. The Lord faileth not to make the best of all means for his own glorry, to make these mens testimony famous, and most fit to check the security of the Jews, they are led in a providence to Jerusalem to ask for Christ.

Vers. 2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When these men are come to Jerusalem, they ask where Christ, is and professe their faith in him, and their purpose to worship him. *Doct.* 1. Though Christs Kingdome be not of this world, yet is he King of Saints, the true King of Israel, to whom the throne of David was promised, that he should sit thereon, and reign over souls for ever, for he is that born King of the Jews. 2. Saving faith looketh through all clouds of humane infirmities in Christ, and pitcheth upon some point of excellency in him, For these men by faith in a babe new born, behold the promised Messiah, and the King of Israel: *They ask for the King of the Jews*, giving to him the ordinary stile of the Messiah. 3. The least spunk of saving knowledge doth set a man on work to seek after Christ, for *where is he?* say they. 4. Faith ere it want Christ, will hazard all to come by him, for these men confesse him with the danger of their life, to *be the born king of the Jews*, and do ask for him in Jerusalem, even when, and where, Herod a stranger is reigning as king. 5. Though Christ came in the shape of a servant, and humbled himselfe to be born of a mean Damsell, yet is his honour to be seen in heaven and earth, for a star is created, to give warning to the world, that the bright morning Star is arisen: and from the east, wise men do come to confesse him. 6. Though God give signes and evidences of Christs comming,

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yet every man doth not see or observe them, but such only as God doth reveal them unto, for only these wise men are they who get a right sight of this star, *we* (say they) *have seen his star in the east.* 7. Faith in Christ and love to him, will spare no pains nor travell to come at him, for these men are come from a far, from the *east to see him.* 8. Faith seeth Christ to be God, and that maketh men to overcome a world of difficulties, in seeking to have communion with him, for *we are come to worship him*, say they: to wit, with religious worship, due to the promised Messiah, the Redeemer of souls.

Vers. 3. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

At the hearing of these news Herod is troubled, and all Jerusalem with him, he for fear to lose his kingdome, and they for fear of wars betwixt two Kings. *Doct.* 1. It is no new thing, that Kings are jealous of Christ, when they hear he is a King: They can hardly conceive how his Kingdome shall not prejudge their reign, albeit indeed their Kingdom hath no such friend as he is, therefore *Herod when he heard, was troubled.* 2. Wordly men, settled in their honours, ease, and wealth, are feared to be troubled about Christ, and could be content to sit quiet without him, for all *Jerusalem* here *is troubled also*, more fearing temporall inconveniences, by occasion of Christs nativity, then rejoycing in the hope of salvation through him.

Vers. 4. And when he had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born.

Herod dissembleth his fear, and pretendeth zeal, to bring the knowledge of Christ to light, and to this end he calleth an assembly of the Church, to enquire what the Scripture spake of the place of his nativity; Then which, there could not be any act more plausible to the people, more acceptable unto these strangers, or a more specious show of religious respect unto Christ. In Herod we have the portraict of Christs enemies,

mies, he dissembleth like a crafty fox, waiting for the prey, so do they; He befriendeth the wise men who are seeking Christ, so far as it may serve for his own ends, so do they. He abuseth the church-men and their assembly; calleth for a meeting of the chief priests, and Scribes proponeth questions to be solved, as if he minded to make good use thereof: In speciall *asking of them where Christ should be born*, as if none were readier to serve him then he, meane time he was seeking to find him out to kill him: So do they.

Vers. 5. And they said unto him, In Beth-lehem of Judea: for thus it is written by the Prophet;

6 And thou Beth-lehem *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel.

The Priests and Scribes of the people assembled, answer the question from Scripture. *Doct.* 1. As it is the duty of the Church-men to assemble readily when matters of Religion, and questions concerning Christ are moved in the Church; so they ought to determine questions, according to the Scripture, without feed or favour; for being conveened, they answer, *It is written*, in the text cited by the assembly. Matthew and Micah do agree in substance, That albeit Beth lehem was a small city, of no great wealth nor estimation among the cities of Israel, yet it was not little in effect, but a city of renown; Because in it was born the Governour of Israel, the King and Captain of the Lords people, Christ Jesus. *Doct.* 1. Scripture consisteth not in letters, or syllables, but in sense and meaning; for in citations of Scripture here and else-where, the Evangelists stand not for words, but rest upon the sense. 2. The means and basenesse of any thing, whereof Christ maketh use should offend no man, for *He can make a little Beth-lehem* the place of his nativity. 3. His presence dignifieth the place, wheresoever he is, for Beth-lehem how small soever, is not the least city, because Christ is born in it. 4. Christs speciall subjects are the Israel of God, and Christs office is to be a Governour, a Chiftain, and a Guide to the E-

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left, governing and feeding them, for he shall rule my people Israel, for *he shall rule them as a pastor*; or shepherd, doth the word import. 5. God can make use of his foes, for the furtherance of his own purpose, whatsoever be their intentions, for by the means of Herod, and the Scribes who were small friends to Christ, Gods purpose for clearing of the fulfilling of the prophecie, about the place of Christs nativity is brought about. 6. The Lord can so dispose of meanes for the benefit of such as are seeking Christ, that if one mean be withholden, another more profitable shall be furnished. For the wise men, though they want the sight of a star for a while, which they saw in the East, *vers.* 2. yet first they are led to *Jerusalem. vers.* 1. and then to the light of the Scripture, in the answer of the Priests. *vers.* 5, 6. that their faith might be builded on Christ, in the ordinary and surest way: In particular God doth offer unto them a notable point of light, in the answer of the Priests and Scribes concerning Christs God-head and Eternity. For in the text cited here by the assembly, *Mica.* 5. 2. it is written, that Christ, *his going forth is from of old, from everlasting*, which served to teach them that the Eternall generation of the Son must alwaies be remembred, when his being born as a childe, is spoken of; which could not be but usefull, and comfortable unto them at that time.

Vers. 7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And hee sent them to Beth-lehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word againe, that I may come and worship him also.

Herod goeth on to follow his bloody plot against Christ, and under pretence of a purpose to honour and worship him, he intendeth to murther him. *Doct.* In Herod we see yet more of the ways of the enemies of Christ. 1. He carrieth on his design closely, lest any man should smell his intention, so do they. He calleth the wise men privily, so do they. 2 Tho he hath learned

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more of Christ then before, yet because his knowledge is not sanctified, his malice is not abated; therefore the love of earthly things setteth him on to follow his designe against Christ so much the more eagerly, and so is it with the crafty politicians of this world. 3. When he hath gained one point about the place of Christs birth, he goeth about to gain another concerning the time of his birth also, that he may draw so much nearer, for the surprizing of Christ: so do they, hailing in the cords of their net by parts. 4. He covereth his purpose of murther, under pretence of a purpose to worship Christ, he professeth to have faith in Christ, and to be of the same minde that the wise men are of, and that his resolution is out of the same affection with them to worship him, so do they, drawing near in profession of Religion, that they may more easily betray. 5. To make all fast, he abuseth the simplicity of Christs friends, and thinketh to make them ignorantly to betray Christ into his hands; So do they, *Go search for the child* saith he *and bring me word*. 6. Mean time as God blind-folded him in his deepest policie and suffered not his wicked wit to direct some of his servants, under pretence of convoying the wise men, to go along with them, to murther Christ, so doth God disappoint Christs enemies in their deep plots, for it is easie to God to make fools of his foes, when he pleaseth. Herod sent the wise men to search out Christ, but we read of none sent along with them.

Vers. 9. When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young childe was.

Vers. 10. When they saw the star, they rejoyced with exceeding great joy.

The wise men do follow the direction of the Scripture, and go toward Beth-lehem, having (so far as we read) neither convoy, nor incouragement of any company. *Doct.* 1. If we love to find Christ, we must resolve to go after him alone, or in company, either with, or without incouragements from men, as God shall dispose. 2. God is not inlacking to such as are

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on the way to seek Christ; but will renew directions, and encouragements unto them, as they stand in need, for the star which for a time disappeared, now appeareth again to them, for their comfort. 3. What one mean doth not reach, God supplieth by another mean, for the Scripture had told them of Beth-lehem, but had not descended so low as the particular house, but God supplieth the rest, by the direction of the star, which now goes before them in the way, and stands above the house where our Lord lay. That this star was none of the ordinary, but made of purpose for this particular service, appeareth by the motion of it. 4. These meanes which do lead a man most certainly unto Christ, should be the matter of his speciall joy, The joy which ariseth from finding of Christ cannot be expressed, for it is said, *They rejoyced with exceeding great joy.*

Vers. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and Mirrhe.

The wise men at length do find Christ, and do not stumble at his outward infirmities, base lodging, or any other thing, but do worship him as their God and Saviour, consecrating themselves, and all they have to his service. *Doct.* 1. Such as seek Christ in truth, shall find him at length. 2. Such as beleeve what the Scriptures speaks of Christ, will see Christ his God-head in his deepest humiliation, and by faith will pierce through all impediments; therefore was it that they fell *down and worshipped the Childe.* 3. Riches and wisedome, and honour, and all that we have, ought to be laid down at Christs feet, and offered to the service of Christ, as the fountain and owner thereof, for *They opened their treasures, and presented unto him gifts, gold, and frankincense, and myrrhe.*

Vers. 12. And being warned of God in a dream, that they should not returne to Herod, they departed into their owne countrey another way.

Now the Lord discovereth Herods plot, and disappointeth him

him. *Doct.* 1. Wicked men may keep their designe against Christ close from the knowledge of men, but cannot hide their counsell from God, he perceiveth Herods minde perfitly. 2. The Lord is watching over the just, and will not suffer their honest simplicity, to be so far abused by the enemy, as ignorantly to betray Christ into his enemies hands, therefore he forewarnes these wise men that they should not trust Herod, nor go toward him any more, but *return home another way.* 3. Such as beleeve in Christ, the longer they follow him, the more confirmations of faith they find, as here, beside all the former, God giveth this revelation also unto these wise men, and their life also for a prey from the rage of Herod.

Vers. 13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young childe, and his mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will seeke the young childe to destroy him.

The wise men are gone, now Christ is sent away also. *Doct.* 1. Our Lord was persecuted so soon as he was known in the world, he is sought to be slain who came to save men, *for Herod doth seek to destroy Him.* 2. He who is the Ancient of Dayes, the everlasting Father, according to his God-head is called a young Childe, according to his manhead, as *Isay* 9. 6. did foretell, for Herod *shall seek the young Childe.* 3. The Lord will have ordinary means used when they may be had: He will save Christ by flight, and will do no miracle needlessly, therefore *Go flee into Egypt*, saith the Angel. 4. It is safe to wait for the Lord in all things, and to attend his providence. *Be thou there till I bring thee word*, saith the Angel to Joseph.

Vers. 14. When he arose, he took the young child and his mother by night and departed into Egypt.

Joseph obeyeth speedily, *Doct.* 1. When our direction is clear, our obedience should be speedy, and without delay, as

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Joseph being warned, *ariseth by night and makes for his journey*. 2. When Christ is known, he will be more dear then any thing else, for as the child is first in Josephs commission, *vers.* 12. to take care for him, so in his obedience here the child is before the mother; for it is said, *He took the Childe*, and *his mother*. 3. Any place, if God send us there, if Christ be in our company, is good, even Egypt, for *Joseph departed into Egypt* being sent thither.

Vers. 15. And was there untill the death of Herod: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne.

That we may see how the Prophecie is fulfilled, the meaning of the words of *Hosea*, is in effect, as if it had been said, O Church of Israel, when thou was in thy infancie, I so loved thee, that I brought thee out of Egypt, as my adopted Son, and in thee I called out of Egypt my only begotten Son, who as the promised seed of Abraham, was in thy loynes, and as in thy bondage in Egypt, I intended to fore-shaddow and signifie the sufferings of my Son, and his fleeing out of Canaan into Egypt, so also in he calling of thee, my adopted Son out of Egypt, I intended to fore-shaddow and signifie the calling of my only begotten Son out of Egypt, that he should perfit the work of redemption in the midst of the land promised unto thee; yet notwithstanding of all this, thou hast been unthankfull unto me. Thus Christs going down to Egypt, and bringing back out of it, is a fulfilling of the Prophesie, and withall, this sheweth unto us that in all the Lords work about Israel, he had a speciall eye upon the promised seed, upon the Messia, who was to come out of that people fore-shaddowing something of him, or accomplishing something foresignified of him: Therefore [illegible] should not seem strange unto us, that the Evangelists do a[illegible] sundry such speeches of the old Prophets unto Christ, [illegible] was mainly aimed at, and born witnesse unto in the Law and Prophets.

Vers. 16. Then Herod when he saw that he was mocked of the wise men, was exceeding wrath and sent

ſent forth, and ſlew all the children that were in Beth-lehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men.

Now Herod finding himſelf diſappointed, bewrayeth his cruell deſigne againſt Chriſt. *Doct.* 1. God turneth the wiſedome of his enemies in folly, *Now Herod did finde himſelfe mocked.* 2. Wicked heads do take it hardly, if every inſtrument whom they imploy, and abuſe, do not ſerve their baſe deſignes, *for Herod is wroth with the wiſe men, as if they had mocked him.* 3. Enemies of Chriſt when fraud doth fail them, *do* fall to open [illegible], now *Herod ſends forth to ſlay Chriſt*, if he can find him. 4. Satan and his inſtruments do labour to overthrow ſuch as are likeſt unto Chriſt, if they cannot overtake himſelfe, Therefore Herod cauſeth to ſlay all the young children in Beth-lehem, who were neareſt in age unto Chriſt. 5. Wicked men do not reverence Gods providence in diſappointing their wicked purpoſes, but are incenſed the more to do miſcheif, as Herods courſe doth ſhew here.

Verſ. 17. Then was fulfilled that which was ſpoken by Jeremiah the Prophet, ſaying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

The Evangeliſt applyeth to this paſſage of Gods providence, the words of the Prophet, *Jer.* 31. 15. Who doth foretell, that as the captivity of the ten tribes had once made the ſtate of Iſrael, as it were their mother to mourn; ſo ſhould the calamity of Iſrael, make that ſtate to mourne again, for the murther of ſo many children in and about Beth-lehem, and yet this comfortleſſe ſorrow ſhould be ſwallowed up by the conſolations of Chriſt come into the world, as may be ſeen, *Jer.* 31. comparing *verſ.* 15, 16. with 10. 11. 18. 22. in the laſt of which verſes, the incarnation of the Meſſiah is pointed at expreſly. Now this prophecie is here accompliſhed, Rachel

indeed here mourneth, and no consolation can be sufficient to asswage this sorrow, except that consolation only which cometh by the Gospel, and by the incarnation of the Son of God, *Doct.* 1. It is a good way for making use of Gods providence, to compare events with the predictions of Gods word, and to mark where we see accomplishment answerable, that we may say with the Evangelist, *Thus is it fulfilled what the Lord hath spoken.* 2 The troubles of the Lords people are foreseen, and weighed in a ballance, and comfort is prepared for them, for the weeping of Rachel is foretold of the Lord before it come, and consolation is prepared for it in Christ, as the place in *Jerem.* cited giveth evidence.

Vers. 19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young childe and his mother, and go into the land of Israel, for they are which sought the young childes life.

Now Joseph is called back from Egypt. *Doct.* 1. The Lord doth remember his own in trouble, to comfort them in due season; for *so soon as Herod dieth, the Angel carrieth news.* 2. The death of Persecutors is the delivery of the Persecuted, therefore saith the Angel, *Arise, for he is dead that sought the Childes life.*

Vers. 21 And he arose, and took the young childe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Judea, in the room of his father Herod, he was affraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

Joseph is affraid of Archelaus, and is delivered of his fear. *Doct.* 1. No wonder the children of wicked parents be suspected, till their regeneration appear; therefore Joseph is feared for Archelaus Herods Son, that he shall be father-like, or father-

father-worse. 2. When God will comfort a man, he removeth one doubt as well as another, as *this fear is removed by another revelation from heaven.* 3. The Lords warrand and clear direction doth quiet the minde; Therefore *Joseph being warned by the Angel, turneth aside into Galilee.*

Verse 23. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

In Christs abode at Nazareth, The Evangelist observeth Gods providence, intending thereby that he should be called a Nazarite, that is, one separate from sinners. Sundry types of Christ did foresignifie and promise that he should be called indeed a Nazarite, or one separate, for Joseph is called the Nazarite of his brethren, or one *separate* from his brethren, *Gen.* 29. 26. first in regard of the measure of love which his Father bare unto him, next he is *separate* from his brethren in regard they sold him unto the Gentiles; and thirdly, he is *separate* in Gods providence from his brethren, that he might prepare a place for them, and preserve the life of his own people: in Joseph was Christ fore-shaddowed, and promised to be such a *Nazarite*, separate in all these respects. Again in the typicall law of the *Nazarite*, Numb. 6. it is foresignified that Christ should be separate from sinners, and dedicate unto holinesse, dead unto the pomp and pleasure of this world: that he should be the ornament and flower of Religion, and the true pattern of piety to all the Israel of God. Moreover in the type of Sampson it is foresignified, *Judg.* 13. 15. That Christ should from his birth be a *Nazarite* unto God; who by his power, and sufferings, should overcome his enemies, and bring delivery to Israel: Now Christ his dwelling at Nazareth, and his being called a *Nazarene* from his dwelling, was a fit mean to call to mens minde the perfections of the *Nazarite* in him, and to make them see the accomplishment of the foresaid prophecies in him: And therefore doth the Evangelist mark the providence of God, in directing his dwelling to be in this little town Nazareth, whereby occasion might be given to all men, to observe and perceive in Christ, the fulfilling of

the prophecies, which foretold, that he should be really a Nazarite. *Doct.* Whensoever we hear him called *Jesus of Nazareth*, let us remember that he is that true Nazarite, that promised pleasant Plant; that Holy One of Israel, separate from sinners; the true Deliverer of Israel from their enemies, who hath broken the bars of death, and hell, and by his death hath overcome the devil, and accomplished every thing; which in the types were fore-shaddowed of him.

CHAPTER III.

The Evangelist passeth over our Saviours life in private, and sets down how John the Baptist, by his Ministry, as the forerunner of our Lord, doth prepare the way for the receiving of him, to vers. 13. *How Christ by him is baptized, and how Christ is magnified from heaven, in his entry into his publike office.*

Vers. 1. IN those dayes came John the Baptist, preaching in the wilderness of Judea.

WHile Christ is dwelling at Nazareth in Galilee, at the time appointed of God, John Baptist is sent forth to preach in the wilderness of Judea, that is, in the Mure lands, and Hilly countrey of Judea: John is called the *Baptist*, because he was the first that did baptize, hereby distinguishing him from John the Apostle. *Doct.* 1. God hath set times wherein he will have every thing which was foretold to come to passe, therefore is it said, *In those dayes*; to wit, of which Isaiah did speak, Chap. 40. 3. while Christ is dwelling at Nazareth, this appointed work is done. 2. How basely soever the world count of preaching, yet is it the only ordinary way to prepare soules for receiving of Christ; Therefore it is said, *John came preaching*. 3. It is in Gods choise to send the preachers of the Gospel, to what place he will, for John is sent to preach in the wilderness of Judea, and not in Jerusalem.

Vers. 2. And saying, Repent ye: for the kingdome of heaven is at hand.

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The ſumme of Johns preaching was to move men to repent, becauſe the Kingdome of Gods grace offered in the Goſpel, was now ready to receive the penitent. *Doct.* 1. The Goſpel finds men mad, and out of their wits, in an evill way; when it is ſent unto them they are men who muſt return to their wits, as the originall of the word *repent* importeth. 2. The end of the preaching of the Goſpel is to perſwade men unto repentance, for *repent* is Johns main ſcope. 3. The grace of God offered in the Goſpel, is in effect *the king dome of heaven*, for it opens the way unto it, and entreth the man not only in the right, but alſo in the begun poſſeſſion of the *Kingdome of heaven.* 4. There can be no greater allurement to move a man to change his evil courſe, and turn unto God, then the offer made unto the penitent of the Kingdome of grace and glory through Chriſt: for this is the motive which John uſeth, ſaying, *Repent for the Kingdom of heaven is near.* 5. Both ability and exerciſe of repenting, is brought about by the preaching and power of the Goſpel; for to beget both, John is ſent to preach this doctrine, ſaying, *Repent, for the Kingdome of GOD is at hand.*

Verſ. 3. For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtraight.

Johns calling and authority to preach, is deſcribed to be from heaven, according to the prophecie paſt of him, *Iſay* 40. 3. *Doct.* 1. The calling and authority of a preacher is chiefly to be looked unto, that he take not this honour to himſelfe, but be called thereto warrantably, for Matthew here ſheweth the warrant of John his calling out of *Iſaiah.* 2. A called preacher ſhould labour that the heart of the hearers be prepared for more and more lively receiving of Chriſt, for this is Johns ſcope, to *prepare the way of the Lord.* 3. He ſhould not keep ſilence, but in open audience diſcharge his commiſſion plainly, not in obſcure or high termes: *fully* keeping back nothing of the Lords revealed counſell, and boldly, not fearing what fleſh can do unto him, for this much is imported in Johns *crying voice.* 4. He ſhould labour to bring down the pride of

impenitent hearers, and to lift up the dejected soul of such as in the sense of their sin and unworthinesse dare not believe: for this is to make the Lord his *pathes straight*, injoyned by John.

Verse 4. And the same John had his raiment of camels hair, and a leathern girdle about his loyns, and his meat was locusts and wild honey.

He sheweth the austerity of Johns way and manner of living, fitted for his extraordinary commission. *Doct.* 1. Such as the Lord doth call to the Ministry, he fitteth them unto the work, and unto the times wherein he doth imploy them: such austerity was fit in a Nazarite, sent forth to waken a world besotted in security. 2. Ministers in their outward manner of living, should so behave themselves, as least exception may be taken against them, and as the work in their hand may be most advanced, for so did John Baptist.

Verse 5. Then went out to him Jerusalem and all Judea, and all the region round about Jordan.

6. And were baptized of him in Jordan, confessing their sins.

As for the successe of Johns Ministry, there is no small confluence of the people unto him. *Doct.* 1. When the Lord mindeth to fish soules, He can make them swim thick about the net of the Gospel, for all Judea went out to Johns Baptisme. 2. It is not unusuall to the Scripture, to take *All*, for *all sorts and ranks* of people, *all Judea, and all the Region*, for all sorts of people, out of Judea and the Region about Jordan, 3. Ministers in receiving in of members of the Church: must be content with the profession of repentance and faith, joyned with submission to the ordinances, and not pry in narrowly on their hearts and consciences, for John did not take auricular or particular confession of sins, it was impossible, the multitudes coming to baptisme being so great, but such as confessed their sins in generall, and desired Baptism, were admitted by him, and baptized in the river, whether by sprinkling water on them, or dipping them, the Word doth not determine; for it is so large as to give room to either, but that it

was

was sprinkling, is most likely, for thus most conveniently so great multitudes could be baptized of John *confessing their sins.*

Vers. 7. But when he saw many of the Pharisees and Sadduces come to his baptisme, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

This is a speciall Sermon in the peoples audience, directed by John to the Pharisees, (the most precise sect among the Jews, who sought to be justified by their works) and to the Sadduces, (the most licentious sect of the whole, who believed neither resurrection of the body, nor immortallity of the soul) wherein John exhorteth them to uprightnesse, and bringing forth of good fruits by five reasons: The first is, Ye have been hitherto wicked Vipers, and it is a wonder that ye are fled from wrath, therefore now bring forth good fruits, *vers.* 7, 8. *Doct.* 1. How powerfull is the preaching of truth, when the Lord is pleased to blesse the same, for here many even of the Pharisees & Sadduces came to Johns Baptisme. 2. Such as professe to believe the word, and to repent their sins, to submit to Gods ordinances, cannot be excluded from entring in the society of the Church, for John doth not exclude these Pharisees and Sadduces, the worst of men, from entring in the christian church by Baptisme, of whom he could have no more but *profession* of faith and repentance. 3. Notorious sinners may and should, in their receiving into the Church, after any pollution by scandal, be put in minde of their former evil life, that they may be humbled the more, and be more holy for time to come: for John doth not stand to call these Pharisees, *Generation of Vipers*, which is the name of the worst sort of serpents. 4. It is a rare thing to see sectaries converted, for John wondreth at their coming, and saith, *who hath forewarned you to flee.* 5. Wrath doth follow on all the wicked, who either live Bellygods and Epicures, as the Sadduces, or do seek to be justified by their own works, as the Pharisees, for *who hath forewarned you*, saith he, *to flee from the wrath to come*; 6. Coming to Christ and subjection to his ordinances is the way to eschew

wrath: for that here is called *Flying from wrath.* 7. When Gods glory, peoples edification, and salvation do require, that publike faults should be publikely rebuked, then the credit of the party to be reproved, is not to be stood upon; for John doth not stand in this case, to brand these too much esteemed sectaries, with the stile of *Generation of Vipers*, to the end they may be humbled, and the people drawn off the following of their former erroneous courses.

Verse 8. Bring forth therefore fruits meet for repentance.

John having admitted these Pharisees and Sadduces into the church by Baptism, now he instructeth them as disciples. *Doct.* 1. The severity of the faithfull pastor should be mixed with love and care, to have men saved, for John so reproveth what is bypast, as he giveth them direction for time to come, saying, *Bring forth fruits.* 2. Men must not be secluded or suspended too long from the society of the visible church, but upon their profession of repentance, and faith in Christ, and subjection unto his ordinances must be admitted, and then commanded to prove themselves sincere, by such fruits as may evidence the truth of their repentance: for so doth John, saying, *Bring forth fruits worthy of repentance.*

Verse. 9. And think not to say within your selves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

The second reason, I assure you, least ye deceive your self, that the prerogative of being Abrahams children, will not avail you, except you be sincere children, carefull to do good works, therefore *Bring forth fruits. Doct.* 1. Carnall confidences are great impediments unto true repentance, and must be renounced by such as would be found sincere: Therefore saith John, *Thinke not to say within your selves, we have Abraham to our Father.* 2. Gods promises unto the children of Abraham may be fulfilled, and yet all such of the children of his flesh, as are profain, may be cutted off: for John saith, *Think not to say Abraham is our father.* 3. Rather then God should

should not perform his promise, he will work miracles, he will convert such as there is no more hope of, then of stones, for John saith, *God is able of these stones to raise up children unto Abraham.*

Verse 10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewen down and cast into the fire.

A third reason, If you be barren, or bear ill fruits, you shall be cut down and perish; Therefore bring forth good fruits. *Doct.* 1. When the Gospel is preached, as mercy is offered, so destruction should be most severely threatned, if use be not made of the Gospel; this is Johns way, saying, *Now also the ax is laid to the root of the trees.* 2. The preaching of the Gospel of Gods mercy, requireth, of such as imbrace the faith, necessarily a holy life and good fruits. 3. Such as professe to receive the Gospel, and do not study to bring forth good fruits, shall perish; for it is written, *Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.*

Verse 11. I indeed baptize you with Water unto repentance, but he that cometh after me, is mightier, then I, whose shoes I am not worthy to bear: he shall baptize you with the holy-Ghost, and with fire.

A fourth reason, Beside this outward Baptisme of water by me, you must have another Baptisme of the Spirit by Christ: Therefore seek after it, that you may bring forth good fruits, wherein John abaseth himself, and cryeth up Christ. *Doct.* 1. Outward Baptisme is indeed Gods ordinance, yet it is not to be rested on, but a further baptisme is to be sought after; therefore saith John, *I baptize indeed with water, but, &c.* 2. The more a man be in estimation for his office or gifts, the more need had he to keep him within his own bounds, in a due distance from Christ, and not to incroatch upon his Masters glory: for so doth John here, understanding that some of the people had too high estimation of him, *I baptize you with water,*

water, saith he, *but he that cometh after me, is mightier then I.* 3. The proper element of Baptisme, is not oyl, salt, or spittle, but only water, and no other thing, therefore John saith, *I baptize with water.* 4. One of the ends of Baptism, is to seal up the covenant of *repentance*; whereby the party baptized may be obliged to follow the course of repentance, and may also have the promise of God, for furnishing grace to repent, sealed unto them also, therefore saith John, *I baptize* you UNTO REPENTANCE. 5. The more knowledge a man have of CHRIST, the lower will he abase himselfe before him, and exalt Christ the higher, this moveth John to say, *He that cometh after me, is mightier then I*, &c. 6. The most excellent of men are not worthy of the meanest imployment of service to Christ, that is it which John saith, *whose Shoes I am not worthy to bear.* 7. There is a two-fold baptism, one of water poured upon the body by the Minister, another of the Spirit, powred forth on a mans soul by Christ, and these two may be in time distinguished; for John saith, *I baptize with water*, but he *shall baptize with the holy Ghost.* 8. Whosoever are baptized inwardly by the Holy-Spirit, are also baptized *with fire*, that is, by a more penetrative power and vertue, then what water at first doth show; which vertue must go through the whole man, unto through mortification of sin; That is it which by way of explanation is imported, when he saith *with the Holy Ghost and with fire*, taking baptism by fire here, not for any extraordinary gift of miracles, but for that which is common to the Regenerate.

Vers. 12. Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

A fifth reason, Though now the fruitfull, and unfruitfull be joyned one with another in the visible church, as chaff & corn are mixed on the floor, yet Christ will sever the one from the other, and will take the Fruitfull to Heaven, and will cast the unfruitfull in hell. Therefore *Bring forth good fruits. Doct.* 1. The visible church is like a corn-floor, wherein good and bad, as chaff and corn are mixed together, for so doth the comparison

rison import. 2. Christ as the perfit Husband-man will so sever the one from the other, that not one of the wicked shall be in company of the Godly; for, *He will throughly purge his floor.* 3. Christ hath meanes at hand to make the separation: he hath his word, and Church-censures, and afflictions, and trials, by persecution, and death, and the day of judgement, when he shall fully perfit the separation; for *his Fan is in his hand, and he will throughly purge his floor.* 4. The Upright and Fruitfull shall be gathered unto heaven, the unfruitfull as chaffe cast in hell, not one of the Godly shall *perish*, not one of the wicked shall *escape* perdition, for he will *gather his wheat*, and *burn the chaff.*

Vers. 13. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.

The second part of the Chapter concerning Christs Baptisme, wherein first we mark a providence of Christs education, in another part of the country then John Baptist lived in; where Johns commission to baptize in the name of Jesus appeareth to be divine, so much the more, that our Lord and he had never seen one another in the face before now, not till now Christ cometh from Galilee to Jordan. 2. Our Lord was pleased to be baptized for his own reasons; namely, that he might countenance and blesse his ordinance unto us, as he did circumcision unto the Jews, and that he might present himself among sinners as our surety, and offer himselfe to the Father to be baptized with the baptisme of affliction, for our ransome.

Vers. 14. But John forbade him, saying, I have need to be baptized of thee, and commest thou to me?

This offer of Christ to be baptized, astonied John so far, as he forbade Christ to be baptized, in regard he knew Christ needed not baptisme. *Doct.* 1. The clearest sighted of Gods Servants do not see the deep of the Lords work, till he reveal it; therefore was it that at first John refused to baptize Christ. 2. Albeit it be sufficient to be once baptized outwardly, yet Baptisme of the Spirit must be renewed frequently: for John already indued with the holy Spirit in an eminent measure

sure, sayeth, *I have need to be baptized*, that is, yet again to receive a larger measure of this Baptisme: yea the more of this Grace is bestowed upon any man, the more is he sensible of his need, and desirous of a further measure of it, for none more holy then John, and none more desirous to be more holy then John; *I have need to be baptized*, saith he. 3. Christ is the dispenser of the inward Baptisme of the spirit, *I have need*, saith John, *to be baptized of thee*. 4. When Christs excellency, and his low distimission of himselfe are compared, it is a wonderfull thing to the Beholder; therefore sayeth John by way of wondring, *comest thou to me*?

Vers. 15. And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousuesse. Then he suffered him.

Christ will have John to consider the time of his Lords humiliation, and what belonged to them both in regard of their office. *Doct.* 1. Some things were necessary to be done by *Christ* in the time of his humilation, which otherwise was unbeseeming the dignity of his person; *Therefore*, saith Christ, *suffer it to be so now*. 2. It is a thing both right and comely for each man to do what his calling requireth; for, *It becometh us to fulfill all righteousnesse*, saith Christ. 3. When the Lord maketh his will clear unto us, we should renounce our will, and follow his, *whatsoever* blind zeal, or carnall humility shall speak to the contrary; for when John was informed of Christs minde, *then he suffred him*.

Verse 16. And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

As Baptism was the figure of death unto Christ, so his speedy coming upon dry land, did fitly foreshaddow, that he could not be holden long of death. Therefore it is marked, *That straight way he went up out of the water*. Now after his Baptism, three wonders do appear: The first a vision of the opening of the Heavens towards Christ, and to him, to shew, that as he came

came down from Heaven, so he should return unto it, and that Heaven closed against us is made open through him unto these for whom he presented himselfe upon Baptisme: The next wonder is, The Spirit of God descended like a Dove, and lighted unto him, by this visible signe of his presence, shewing that Christ is that meek and gentle One, that innocent and harmelesse One, that most loving and lovely Dove, in whom the Holy-Spirit hath his constant residence; in and through whom alone, we are to receive of the gifts of the Spirit, and out of his fulnesse grace for grace: of this wonder it is said, that he, meaning John Baptist, *saw this*; to wit in a more speciall manner, then the rest of the multitude: for this was the signe promised unto John, *Joh.* 1. 31, 32, 33. whereby he should be certified of the person of the true Messiah.

Verse 17. And lo, a voice from heaven, saying, this is my beloved Son in whom I am well pleased.

Now followeth the third wonder, unto the observation whereof we are stirred up by a new, *Lo*, or *Behold*; for we are dull to conceive heavenly things. 2. Because we cannot conceive what the Lord doth, except he declare his minde by his word. *A voice speaketh from Heaven.* 3. Of this man, now baptized, and demonstrate by the Glory of the opened Heaven shining on him, and by the residence of the Holy-Ghost upon him, in the similitude of a Dove, the Father saith, *This is my Son*, to wit, my Son, properly so called, my native and *only begotten Son*, by eternall Generation: This is he who from all eternity was *with GOD* the Father, and *was GOD* Joh. 1. 1. and who Heb. 1. 2, 3. is called, *The brightnesse of the Fathers glory, and the expresse image of his person.* 4. The Father testifieth of this person, that he is his beloved Son, beloved in a singular way as his *Native Son*; Beloved for himself and for his proper worth, being God and Man in one person. 5. God loveth Christ, and is well pleased with him, as he standeth in our room: for as he stood now in his office of the Mediator and surety for us, offering himself for us unto death in Baptisme, the Father was well pleased and satisfied

with

with him, as with a perfit ransome for our redemption; beside or above which he craved no more, but rested so fully contented with the Son, and with all these in whose name he did offer himselfe, that he made open proclamation of it from Heaven, saying, *This is my beloved Son, in whom I am well-pleased*, The demonstrative particle in the originall twise repeated, importeth as much as he is *that* Son, *that* beloved-One by way of Excellency, to wit, *that* Son *spoken* of in Paradice, *shadowed* forth in the sacrifices, and other figures of the Law, *prophesied* of by the Prophets, and *declared* by them to be *Jehovah* our righteousnesse, and *waited* for by all the Faithfull before his coming, as the consolation of Israel, namely the consolation of such as were baptized by John for salvation in him: and thus we have the glorious mystery of the Trinity most clearly revealed: for the *eternall Father*, the first Person, by a voice from heaven speaketh of his *eternall Son now incarnate*, the second Person; and the Spirit of God the third Person; proceeding from the Father and the Son, descendeth in the similitude of a *Dove*, all three thus distinguished, remaining One infinite and undivided, God blessed for ever, *Amen*. By this also we have the Covenant of Redemption laid open to us, for *The Son incarnate* offereth here himself Redeemer, and Surety for the Elect, to be baptized unto death, *The Father* accepteth the offer, and declareth himselfe well pleased in him; and so it resteth, that we (being unable to pay our debts by our selves, or to do any thing of our selves, which may please God, or profit our souls) betake our selves unto Christ, who is surety for all those who come unto him.

CHAPTER IIII.

Our Lord prepares himselfe for his publick Ministry, by a conflict with Satan: to vers. 12. *Then returning unto Galilee, he taketh up his dwelling at* Capernaum, *and preacheth the Gospel,* vers. 17. *calleth four Apostles,* vers. 23. *and manifesteth his power in the miraculous manner of relieving all sort of miserable persons.*

Vers. 1.

Vers. 1. THen was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

AFter that our Lord is baptized, and publickly installed in his office, he is moved by the Spirit, to enter the lists with Satan and his temptations. *Doct.* 1. The experience of temptations is a fit preparation for a profitable discharge of the holy Ministry, for this exercise was a fitting of Christ unto his office. 2. All men are subject to temptations, and no man needeth to be discouraged for them: for even Christ our Lord was tempted, and that to the end, he might conquer Satan, who had overcome us, and might give us also the victory over him, and comfort in all our temptations, while we behold the power of holinesse in him, who neither had sin in him, nor could be drawn by temptation unto sin. 3. Whatsoever exercise we go about, especially where hazard and danger appeareth, we should be sure to have warrand for our ingaging: for even Christ went not into the wildernesse to be tempted, but as he was led of the holy Spirit, dyting unto him what belonged unto his calling.

Vers. 2. And when he had fasted fourty dayes and fourty nights, he was afterward an hungred.

In every part of our Lords humiliation, he lets out some spark of his God-head, that when he is seen to be Man, he may be known to be God also, he will fast, and uphold himselfe without meat or drink, *fourty dayes and fourty nights*, not only to fulfill what the time of Moses, and Elias their fasting did foreshaddow of him, but also as the Son of God, to shew forth his divine power, able to sustain the human nature, under every burden, which the Father should lay upon it. 2. Whatsoever power it pleased our Lord to put forth in his humane nature, yet did he not abolish the verity thereof, but did keep unto it all the naturall properties; and in the time of his humiliation did subject it also, to all common, and sinlesse humane infirmities: Therefore having so miraculously sustained himselfe so long a time, He *afterward was an hungred.*

Vers. 3.

Verſ. 3. And when the tempter came to him, he ſaid, if thou be the Son of God, command that theſe ſtones be made bread.

The temptations and aſſaults of Satan are three; The firſt to provide for his bodily wants by an unlawfull mean, for to work a miracle at Satans direction, was not a lawfull mean of providing food to himſelf. *Doct.* 1. No wonder men find themſelves daily ſolicited by Satan unto ſin; For Satans *ſtile* from his continuall practice is the Tempter, and it is his trade to tempt. 2. It is poſſible that ſuch as God doth love dearly, may be troubled with bodily apparitions of Satan; for the Tempter is permitted to appear to Chriſt himſelfe, and to ſpeak to him. 3. It is no wonder to find Satan calling in queſtion the Adoption or Regeneration of any of Gods children, for he dare call in queſtion. the Son-ſhip of the Son of God, notwithſtanding that within few dayes before this, the Father and the Holy Spirit from Heaven had born witneſſe in open ſight and audience unto it, *If thou be the Son of GOD*, ſaith he. 4. Satan fits his temptations unto mens preſent caſe and condition; for, *Chriſt being hungry is tempted to provide bread*, in a way which the tempter doth preſcribe, 5. In tempting, Satan pretends to be carefull of helping the tempted Party, to a better condition, for here he will ſeem deſirous both to have bread provided for Chriſt in his need, and alſo to ſee him made manifeſt to the Son of God by ſuch a miracle; for he ſaith, *If thon be the Son of God, commnad theſe ſtones to be made bread.* 6. Satans temptations are moe then one, a number linked together, for here he tempts firſt to misbeleeve the word of God lately ſpoken of him: then to ſuſpect and doubt of his Fathers provident care over him; Thirdly, to provide for himſelf by indirect means; Fourthly, to abuſe his power of working miracles, in taking directions from Satan, and committing ſuch like other ſins.

Verſ. 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Our Lord anſwereth this temptation by Scripture. *Doct.* 1.

Satans

Satans temptations must not be neglected, but carefully answered, and that by Scripture, as the only mean to overcome him; for, *It is written*, saith Christ. 2. Howsoever God hath appointed means of entertaining mens life, yet the power of sustaining life is not in the means, but in Gods powerfull word, or commanded blessing, conveyed by means, or without meanes, as he pleaseth; for, *Man lives not by bread onely, but by every word that commeth out of his mouth.* 3. Seeing means of life, albeit we had them, cannot avail us, except God give his blessing, we should attempt nothing about them without Gods warrant: for else we do offend God, and provoke him to withdraw his blessing, this is the reason, why Christ rejecteth the temptation, by this Scripture, saying, *Man liveth not by bread, &c.*

5. Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple.

6. And saith unto him, If thou be the Son of God cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone.

The first temptation being rejected by Scripture, Satan maketh a new assault, and pretendeth Scripture in his second temptation. *Doct.* 1. Albeit Satan get the foil, yet he will set on again. 2. God may give Satan so far power over the body of one whom he loveth dearly, as to carry it out of one place to another, for Satan is permitted to transport Christs body from the wildernesse to the city, *and to lift it up upon a pinacle of the Temple.* 3. Satans power in this kind is limited, so as he cannot hurt, nor molest further, then he is limited: He may lift up Christs body on a pinacle of the Temple, but he hath no power to cast him down. 4. Where the Ordinances of God are, and where he promiseth his Presence, that Place and that Society, is to be accounted holy, albeit many of the People in that Place and Society be defiled. Jerusalem though defiled now exceedingly, yet retaineth the name of the holy city. 5. Satan will readily presse the same point by sundry means,

and crave unreasonable proofs of a Mans adoption one after another: for the second time he saith. *If thou be the Son of God*. 6. As Satan tempteth at one time to use unlawfull means to preserve life, so at another time, he will tempt a man to neglect means of preserving life: at one time he will tempt us to distrust Gods care of our preservation, at another time to presume upon Gods care, without a warrand; yea sometime he will tempt a man to put hand in his own life, and will colour it with some pretence; for, *Cast thy self down*, &c. saith he. 7. Satan can transforme himselfe in an angel of light, and pretend Scripture for his temptation, *It is written*, saith he. 8. When Satan citeth Scripture, he wrests the meaning, or hides the word, which might shew the meaning; for *Psal*. 91. 11, 12. it is said, The Lord shall keep *thee in all thy wayes*, that is, in thy warrantable walking, Satan keeps *up these words*.

Vers. 7. Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God.

Christ answereth the second temptation by Scripture also. *Doct*. 1. We must not esteem the lesse of Scripture, albeit Satan, and his instruments do abuse it; but with the same weapons must we fight against Satan still, and oppose a clear place of Scripture unto such places as the Tempter blowes mist upon; for, *It is written again*, saith our Lord. 2. We should not desire God to give any extraordinary proofs of his care towards us, when he hath after an ordinary manner provided means for our safety; neither should we limit the Lord in any thing: for this is the meaning of, *Thou shalt not tempt the Lord thy God*. 3. What the Scripture speaks indifferently to all, it is to be esteemed as spoken to every singular person, and the singular persons are to be accounted as written in the writing of the general: for upon this ground, Christ saith, *It is written, Thou shalt not tempt the Lord thy God*, Because, *Deut*. 6. 16. it is written, *Ye shall not tempt your God*. 4. Christ as our surety did subject himselfe unto the law, and therefore he doth apply the precepts to himselfe no lesse then to us; for he saith of himself, Thou shalt not tempt the Lord.

Vers. 8.

Vers. 8. Again, the Devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdomes of the world, and the glory of them.

Vers. 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

This is the third temptation wherunto Satan doth make way, by shewing the glory of the Kingdoms of the World, from a high mountain, whence many Towns, Castles, and fruitfull Fields might be seen, as the compend, and example of all the kingdomes of the world, which have nothing in them, but a greater quantity of what may be seen in one place of one Kingdome. *Doct.* 1. Satan will not give over the conflict, till he have made triall of all sorts of temptations; after the former essayes, Satan will now tempt Christ with the offer of gaine and glory, *All these*, saith he, *will I give thee.* 2. Satan labours to have a man in love with the bait of Riches and Honor, ere he utter a temptation, and to have the bait speaking ere the temptation speak: for before he speak to Christ, *He sheweth him all the Kingdomes of the world.* 3. Satan will make fair offers of what he cannot perform; for he saith, *All these things will I give to thee.* 4. The Children of God may be tempted with the vilest and most blasphemous suggestions, that Satan can devise: for this unclean Spirit dare tempt the Son of God to the vilest Idolatry, and dare say to Christ, *Fall down and worship me.* 5. When Satan mindes to make a man a slave to sin, and to ruine him for ever, he will crave but one act of sin as a very small thing, and that under hope of great advantage: therefore he saith, *All these things will I give thee, if thou wilt fall down and worship me*, or kneel to me.

Vers. 10. Then saith Jesus unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Lord abhorring the blasphemy of the proud and un-

clean Spirit, rebuketh him, and answereth the temptation by Scripture. *Doct.* 1. A bold temptation should have a peremptory answer, and that confirmed by Scripture, as here, *Get thee hence*, &c saith Christ. 2. As wel religious *service*, as religious *worship* is due to God only: God will not permit either of them to be given to Saint or Angel, or any creature; for *Him only shalt thou serve.* 3. Whatsoever is the true sense and intent of any passage of Scripture, it is to be accounted of, as if it were expresly written; for, because *Deut. 6. 13.* it is said, *Thou shalt fear the Lord thy God and serve him*; Christ saith, it is written, *Thou shalt worship the Lord thy God and serve him only.*

Vers. 11 Then the devil leaveth him, and behold, angels came and ministred unto him.

Thus our Lord hath overcome Satan in our name, and shown to us the way how to fight against, and overcom the Adversary. *Doct.* 1. Satan being resisted doth flee; for it is written here, *Then the Devil leaveth him.* 2. The grief and vexation which commeth by temptation, shall be recompensed with consolation, after the conflict and victory; for, *Angels do come and minister unto Christ*, after this combate.

Vers. 12. Now when Jesus had heard that John was cast into prison, he departed into Galilee.

Upon the hearing of John Baptists imprisonment, Christ goeth unto Galilee. *Doct.* 1. Faithfull Ministers must resolve for persecution; for, *John Baptist is cast in prison.* 2. All Preachers of the Gospel are not imprisoned at once; for when John is in prison, Christ is free. 3. Persecution of the Ministers of the Gospel, is a forerunner of Christs departing from a land; for when word came of Johns imprisonment, Christ departed from Judea, and went into Gallilee.

Vers. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast in the borders of Zabulon and Naphthali:

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 The

15 The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles.

16 The people which sate in darknesse, saw great light, and to them which sate in the region and shadow of death, light is sprung up.

Christ being now come into Galilee, fleeth from Nazareth to Capernaum, *Doct.* 1. Christ will not be tyed unto any place, though he be brought up at Nazareth, he will leave it for his own reasons, and come, and *dwell at Capernaum.* 2. Our Lord in all things had respect to Scripture, to fulfill what was foretold in it: Even this change of place was made, that the Prophesie of Esaiah might be fulfilled by this means: In which prophesie, to comfort the Church against the desolation to be made in the land by the enemy, Isaiah doth foretell that in the part of the countrey, where the desolation began; that is, in the *land of Zabulon and Nephthali*; there Christ should begin the consolation of the Church, in preaching of the Gospel, and now our Lord performeth this. 3. The people that lie in their sins, without the saving knowledge of the Gospel, are indeed in *great darknesse*, and under the power *of death.* 4. Whatsoever sin or misery people be under, the preaching of the Gospel is able to relieve them, therefore it is called, *A great light*, A light *sprung up* to them, when Christ preached the Gospel among them.

Vers. 17. From that time Jesus began to preach, and to say, Repent, for the kingdome of heaven is at hand.

Christ had preached before in the time of Johns freedome, and made moe disciples then he, *Joh.* 3. 26. but now he begins in this countrey side; and shewes himselfe more powerfull then before. *Doct.* 1. When his Gospel is opposed, and his Servants persecuted, he can let forth his light and power so much the more, and can supply the inlack of instruments, therefore it is said, *From that time he began to preach.* 2. Christs doctrine, and the doctrine of his faithfull Servants, is all one in substance, the summe of John Baptists preaching,

and Christs is all one; for both preached in substance, *Repent, for the Kingdome of heaven is at hand.* 3. When the Gospel commeth, it findeth men under the tyranny of Satan, for the offer to bring them in, *into* the Kingdome *of God*, importeth this.

Vers. 18 And Jesus walking by the sea of Galilee, saw two brethren: Simon, called Peter, and Andrew his brother casting a net into the sea (for they were fishers)

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straight way left their nets and followed him.

21. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22. And they immediately left the ship and their father, and followed him.

Christ calleth Apostles, first two, then other two *Brethren.* Doct. 1. In the calling of these Apostles may be seen the care which our Lord hath to provide Ministers for his Church. 2. None should intrude himselfe into the office, but should expect Christs calling, as these Disciples did. 3. Such as Christ doth call, he doth furnish them with all furniture for the calling, and promiseth unto them good successe; for, *I will make you fishers of men*, saith he. 4. Such as are called to the Ministry, must neither refuse pains nor perill to save souls, but must go about their work with as great desire to convert men, and as great prudency to bring them in, as fishers go about their work; for, *I will make you fishers of men.* 5. When Christ doth call his chosen instruments, he cals them with power of perswasion, and overpowers all opposition and impediments; for, *Straight way they leave their nets, and follow him.* 6. His calling of them by *Caples*, and those also *Brethren*, giveth us to under-

understand, that the work of the Ministry requireth the concurrance of mo hands, and no lesse affection among them, then among *Brethren*. 7. His calling of so mean men as fishers, sheweth the freedom of his grace in choosing of instruments; manifesteth the power of his kingdom, who by such weak means can subdue the world; and declareth the deep of his wisdom, who provides so for his own honour, that the instrument shall not carry away the glory of the work.

Vers. 23. And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sicknesse, and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsie, and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Here is the diligence of our Lord in his office, with the great power of his God-head manifesting it selfe. *Doct.* 1. How painfull should Ministers be, in seeking out lost sheep within their bounds, when they hear that Christ went about all Galilee: 2. The means of conversion of souls is the preaching of the Gospel, however men esteem of it; for, *He went about teaching and preaching*. 3. The speciall opportunity of preaching is, when people are convened in the ordinary place appointed for religious exercises; for, Christ preached *in their Synagogues*. 4. The Gospel is a matter of highest concernment, *It is the Gospel of the kingdom*, of that incomparable kingdome of heaven, which by the Gospel is revealed to men, and offered unto men, by which Gospel men get right and title unto the kingdom, yea heires of the *Kingdom*, and whereby men are governed and led on unto the full possession of the *Kingdome*.

5. Albeit our LORDS doctrine needed no confirmation, because it is the Truth of the ever living GOD, yet our weak faith needeth confirmation, therefore Christ strengthneth the weak faith of such, as at first did not perceive Christ to be the Son of GOD, he was graciously pleased to let forth the evidence of his God-head, soveraign power and goodnesse, in working miracles, and those all profitable miracles; such as might lead men to seek the reliefe of the maladies of the soul, from him, who was healing *all manner of sicknesse, & all manner of diseases among the people.* 6. The first report of Christs grace is very taking, the savour of his grace, as of precious ointment, did in the beginning of his preaching of the Gospel affect the Gentiles, and drew them to seek after him; for, *his fame went through all Syria.* 7. Such as finde need of Christs help, and do believe to be relieved by him, will spare no paines, but seek him where they may finde him; for, There followed him great multitudes. 8. When it pleaseth our Lord to let forth his power, he can gather multitudes after him, and make up his Church out of all sorts of people, from all places, as he pleaseth; for, *They follow him from Galilee, from Decapolis, &c.*

CHAPTER V.

Christ his Sermon on the mount is set down in this, and the two Chapters following: in this our Lord giveth evident marks of the lessednesse of faithfull disciples, to vers. 12. He instructeth the Apostles in their duty, to 17. and expoundeth the Law otherwise then the Pharisees did.

Vers. 1. AND seeing the multitudes he went up into a mountain; and when he was set, his disciples came unto him.

2. And he opened his mouth and taught them, saying,

IN these two verses is set down, how Christ fitted himselfe, and the auditors for the Sermon. *Doct.* 1. The Lord hath respect

respect to the multitudes, and pitieth their misery, This is the *seeing of the multitude* with the eye of compassion, here spoken of. 2. He judgeth their souls to stand in more need of healing then their bodies, *Therefore he openeth his mouth and teacheth them.* 3. There are great ods between the firie promulgation of the law on mount Sinai, unto which none might approach, and Christs preaching of the Gospel; for, *Christ went up into a mountain*, in a homely manner, *and sate down*, and gathered his disciples about him, and when he was set, he taught.

Vers. 3. Blessed are the poor in spirit, for theirs is the Kingdome of Heaven.

These speeches following, do not declare wherein blessednesse doth consist, but do shew the marks of the Man, who albeit by faith in Jesus, he indeed is blessed, yet possibly for some mist, or cloud of temptation, he cannot perceive himselfe to be blessed, for the present. The marks are in number eight: The first mark of a true Disciple of Christ, is *Poverty of Spirit*, whereby a poor beggerly soul in his own estimation, sensible both of his own sinfulnesse, and inlack of Knowledge, Faith, Love, and other saving Graces, doth in the sense of his wants follow after Christ to be helped. *Doct.* 1. Every man who in the sense of his own wants, and poverty is made to begge at the Throne of Grace, verily is blessed, whatsoever be the sense he hath of his own unworthines and misery; for Christ of such doth pronounce, *Blessed are the poore in Spirit.* 2. Whosoever are poor in Spirit, seeking after Christ in the sense of their own indigence, have right and title unto the riches of grace and glory; albeit they be poor and beggerly in their own feeling, yet are they rich in Christs estimation; for of such Christ saith, *Theirs is the Kingdome of Heaven*, that is, unto them belongeth eternall life.

Vers. 4. Blessed *are* they that mourne, for they shall be comforted.

The next mark of true Disciples, is *Godly sorrow*, which maketh a man in all sort of grief to power out himself unto God in Christ, and to seek relief from him. *Doct.* 1. Whosoever do follow after Christ, mourning in the sense of sin, or fear of wrath,

wrath, howsoever they may seem miserable in their own, or the worlds eyes, yet are they verily blessed; for of such Christ saith, *Blessed are they that mourn.* 2. Such mourners may be destitute for a time of comfort, but at no time can they be destitute of blessednesse; for even in the time when they are mourning, and do want comfort, it is said of them, *They are blessed.* 3. Albeit their comfort be delayed for a time, yet it shall not alwaies be withholden; for the word of consolation is here spoken unto them, which they in due time shall find applyed, and verified unto them by Gods Spirit; for it is said, *They shall be comforted*; and this shall be partly by being made to see satisfactory reasons of Gods delaying to comfort them; partly by receiving now and then, reall deliveries, and sensible outgates of their mournfull condition; and partly by being supported with strength in the inner man, at all times, that they succumb not, till at last they be fully delivered for ever; for, *They shall be comforted*, saith the Lord.

Vers. 5. Blessed *are* the meek, for they shall inherit the earth.

The third mark of true Disciples of Christ, is *Meeknesse*, which is a grace of God, whereby Christs followers are so nurtured, and tamed by the Spirit of God, in the sense of their own sins, and wrongs done to God, that they do without fretting, submit themselves to Gods corrections, whither mediately by the wickednesse of men, or immediately in his providence falling on them. *Doct.* 1. Whosoever do put a right construction upon Gods dealing with them, how hard soever their case be, certainly are blessed; for of such Christ saith, *Blessed are the meek.* 2. A man indued with Christian meeknesse is master of as much in the world, as he standeth in need of, that is to say, How little portion soever he may seem to have of the earth, and so much the lesse possibly, because of his meek disposition and averseneſſe from ungodly strife; yet hath he right to all that he hath need of, in this earth, through Christ, yea he shall have the use of all he hath need of in this earth, so as he shall be content with his lot, and that which he possesseth, shall be joyned with the rich blessing of God, poured out upon it; and last of all he shall inherit that

new

new Heaven, and that new earth wherein dwelleth righteousnesse, 1 *Cor.* 3. 21, 22. 2 *Pet.* 3. 13. For so much doth the promise import, *They shall inherit the earth.*

Vers. 6. Blessed *are* they which do hunger and thirst after righteousnesse, for they shall be filled.

The fourth mark of true Disciples, is hunger and thirst for righteousnesse, such hungry souls are they, who in the sense of their sinfulnesse, and want of all inherent righteousnesse, do heartily hunger to be more and more certified of the imputation of Christs righteousnesse, and do thirst to draw sap and life from him: for the changing their sinfull nature, and making them more holy and righteous by his Spirit, *Doct.* 1. Such as are heartily desirous to be justified and sanctified through Christ, they are blessed; for of such Christ pronounceth, *Blessed are they who hunger and thirst for righteousnesse.* 2. Kindly hunger after the righteousnesse of God in Christ shall be satisfied, albeit for the present such soules as do feel this hunger, be pained, yet they shall have all that they desire in Gods own time, the word of the Lord shall be made milk, honey, bread and marrow unto them, a Well of living Water shall spring up from the Holy Spirit unto them: now and then they shall have so large a meal, and so full satisfaction as they shall be forced to say, *Enough, O LORD*: and at length shall be put in full, and sensible possession of all; for it is written, *They shall be satisfied.*

Vers. 7. Blessed *are* the mercifull, for they shall obtain mercy.

The fifth mark of true Disciples, is mercifulnesse, whereby Christians have such a holy compassion of the miseries of other mens bodies and soules, as doth make them actually to do them good, as they are called unto their relief. *Doct.* 1. The outletting of bowels of compassion to others, who are lying under the burden of sin and misery, is the sure evidence of a blessed man, for Christ of such doth say, *Blessed are the merciful.* 2. The Christian his shewing of mercy unto others, is a forerunner of the renewed, and fresh sense of Gods mercy to himself, for this is imported in the proof of such mens blessednesse; for, *they shall find mercy*; now certain it is, that such men

men have already obtained mercy, else they could not be merciful, else they could not be blessed, but it is possible that they do not feel mercy, but rather for the present feel sad wrath to their estimation, yet the promises, *They shall find mercy* to their own discerning sensibly. 3. When God maketh his children find the fruits of their mercifulnesse, it doth not puff them up, as if they merited or deserved it, for it is not said here, they shall merit, but *They shall find mercy.*

Vers. 8. Blessed *are* the pure in heart: for they shall see God.

The sixth mark of true Disciples, is *purity of heart*, whereby Christians study not only to eschew sin, and to have a blamelesse conversation before men; but also to be holy in their mind, in their designes, and affections, before God. *Doct.* 1. Albeit beleevers in Christ do find sensibly much pollution in themselves, yet if their heart love it not; if when they come short in duties, their heart is grieved for it; if the honest indevour, and study of their heart be, that they may be pure and holy, they are notwithstanding of this felt-sinfulnesse, truly blessed; for, *Blessed*, saith our Lord, *are the clean* or *pure in heart.* 2. Holinesse and purity of heart is a preparative for sensible communion with God, for it is promised, *They shall see God.* That is, their eyes shall be opened to behold by faith the invisible God: The Lord shall make them to discerne the mysteries of Salvation hid from the world; he shall make them to observe the work of his providence in justice, mercy, goodnesse, and power in the World about them; and withall to perceive loving kindnesse toward themselves, and at length they shall *see God face to face* perfitly, in the Kingdome of Heaven.

Vers. 9. Blessed *are* the Peace-makers: for they shall be called the children of God.

The seventh mark of true Disciples, is peaceablenesse, whereby Christians study not only to live peaceably with all men, but also to procure peace among Men, where they live, so farre as in them lies. *Doct.* 1. Whosoever do without wronging of truth in love to other mens welfare, study to make solid peace, whereso ever they have power, are truly blessed;

for,

for, *Bleſſed are the Peace-makers.* 2. They who give evidence of their Chriſtian diſpoſition both to maintaine, and to procure true peace among thoſe with whom they live, ſhould be eſteemed true Chriſtians, begotten of God; for, *they ſhall be called Gods children*; That is, by this mark they are declared of God, and ſhould be by men acknowledged for truly regenerate perſons, in whom the image of God is to be ſeen ſhining in their works.

Verſ. 10. Bleſsed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdome of heaven.

The eight mark of a true Diſciple, is ſuffering perſecution for righteouſneſſe ſake. *Doct.* 1. Whoſoever in following of Chriſt are troubled and perſecuted by men, for doing that which God alloweth, and do chuſe rather to ſuffer affliction, then to commit ſin, are indeed bleſſed: for, *Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake.* 2. Let perſecuters do their utmoſt to rob the Godly of all that they have, yet they cannot rob them of Heaven, for it is ſaid, *The kingdome of Heaven is theirs*; that is, albeit they were baniſhed out of their native countrey, and utterly ſpoyled, yea killed, yet Heaven belongs unto them, by Chriſts conqueſt, and by Gods promiſe, and it ſhall certainly be given to them, for making up all their loſſes.

Verſ. 11. Bleſsed *are* ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake.

This laſt Doctrine our Lord applyeth unto his new choſen Apoſtles, intimating unto them, that they were to be hunted after, and perſecuted by men as a prey is hunted by dogs unto death, *Doct.* 1. Reviling or ſpeaking any manner of evill againſt Chriſts ſervants, is in our Lords eſtimation, perſecution, for ſo doth he expound it, ſaying, *when men revile you*; and *perſecute you.* 2. Chriſtians muſt beware to give juſt ground for troubling of themſelves, for that is not perſecution, when ill is ſpoken againſt men truly and juſtly, but when ill is ſpoken againſt them falſly, and *for Chriſts cauſe*; Therefore

Chriſt

Christ saith; *Blessed are ye when they speak* ill of *you falsly for my sake.* 3. Notwithstanding of whatsoever persecution, the troubled and persecuted servant of Christ doth still remain blessed; for, *Blessed are ye when men persecute you.*

Vers. 12. Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you.

This commandment is added for a further consolation. *Doct.* 1. Our Lord will not be content that his Servants in persecution, do carry themselves heavily, thus and sua as may be, but will have them to bear the crosse joyfully; he will not have the courage or comfort, or countenance of his children beaten down, while they bear his glorious Crosse, but he will have them chear full; for, *Rejoyce and be exceeding glad*, sayeth he. 2. Albeit this their suffering cannot merit any thing, yet shall it be rewarded graciously; for, *Great is your reward*, sayeth our Lord. 3. Whatsoever consolation God doth give to his suffering Servants here in this world, which indeed is not small (for they have more peace and joy in themselves from God, and more estimation among the Saints, then all their trouble is worthy) yet he will not reckon this for a reward, till he have them up in heaven; for he hath said, *Great is your reward in Heaven.* 4. The light affliction of this life cannot be compared with that which shall be given in heaven; therefore he saith, *Great is your reward.* 5. Whosoever indureth any trouble, were it but so much as evil words for Christs cause, he shall be inrolled among the Martyrs and holy Prophets, who from the beginning of the world have suffered for righteousnesse; this is our Lords reckoning, saying, *For so persecuted they the Prophets which were before you.*

Vers. 13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men;

Our Lord having armed his Apostles against persecution, now

now he teacheth them their duty, and that under divers similitudes 1. and first of *Salt. Doct.* 1. Ministers have need to have their duties told them, no lesse then other people; therefore Christ speaketh to them, saying, *YE*, that is, Ye my Apostles and Ministers are the *Salt* of the earth. 2. As Salt seasoneth, maketh savoury, and doth preserve from putrifaction that which otherwayes would be unsavory and ready to rot, except it were salted, so Ministers should not only be filled with Grace and Wisedome for their own preservation, but also labour by the word preached by admonition, by discipline; by a holy manner of conversing among the people, and by all other means, to season earthly men, and make them become savoury to God, and one to another; therefore it is said, *Ye are the salt of the earth.* 3. If a Minister either labour not to have graces and induements for his imployment, or having them, studieth not to be faithfull in his ministry, that he may season his Hearers by the power of the Gospel, or if having for a time, given a show of something, do he cease and fall from the faithfull employment of his Gifts, then is he of all men the most unselesse and unprofitable, both to others, and to himselfe, of all men the most loathsome, and intolerable burden of the people of God; most worthy to be despised of God and men: and least of all men to be suffred to bear office and charge in the Church of God: for so much importeth our Lords speach, comparing him to *unsavoury salt*, which *hath lost his savour*, and cannot recover it again, and which *is good for nothing*, but *to be cast out*, and *troden underfoot of men.*

Vers. 14. Ye are the light of the world, A city that is set on a hill, cannot be hid.

He sheweth the Ministers duty in another similitude of light. *Doct.* 1. It is true the originall light, and fountain of all Light, who illuminateth every one that commeth in the world, is *Christ our Lord* himselfe, yet the Ministers are called, *The light of the world* also, as Instruments to hold out the light, because their office is to preach Jesus Christ, who is the *true light*, through whom alone delivery from the dark condition of sin and misery, that is, true righteousnesse and salvation is to be gotten: and because their manner of preaching, and

holy

holy conversation should direct men how to exercise their faith on Jesus Christ, and how to draw vertue from him, for their consolation, and sanctification; therefore it is said, *Ye are the light of the world.* 2. Except God erect a ministry among men, and indue his servants with gifts and graces, and make them faithfull to do their duty, the world shall lie in the darknesse of ignorance and error of sin and misery, going on to perdition; and except Ministers endevour to have the World illuminate, by holding forth the true knowledge of Christ, they cannot be free of the worlds perishing, nor answerable to this their duty, for to them it is said, *Ye are the light of the world.* 3. He tels them of the dignity of their calling, and duty therein, by another similitude, teaching us, that as a city set on a hill cannot be hid, being set there, to the intent it might be seen afar off; so the Ministers of the Gospel, for the eminency of their calling, and the necessity of their duty cannot be, nor may be hid, but must shew forth that light to the world, and they cannot choose, but have their doctrine and diligence in their calling, their manner of life and conversation, and whole carriage better and worse, laid open to the view and observation of all men, for they are compared here *to a city set on a hill, which cannot be hid.*

Vers. 15. Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

By another similitude he presseth the Apostles, and in them all his Ministers to propagate the Gospel. *Doct.* 1. As men do not light a *candle*, that they may make it uselesse, by hiding it under a covert, but use to hold it forth, that all the house may see it, and have the benefit of the light thereof; So God doth not give unto any man a gift to understand the mysteries of the Gospel, and to utter the same, with a calling so high and honourable, as to preach his name, that they should keep close their gift within their breast, or within their own doores, but that they should communicate their gifts, in an orderly way to all the Church, or House of God, and therefore, as they would be answerable to Gods designe, they must study to illuminate the World, and the Church by holding forth of

the

the Doctrine of Christ: for, if Men do not light a candle but *that it may give light to the whole house*; farre lesse must they think that God doth light a candle, but for the use of his House.

Vers. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

From the former Doctrine of the duties of the Apostles, our Lord draweth an exhortation to them, and all Ministers of the Gospel (according to the rule, *Mark* 13. 37. *what I say unto you, I say unto all*, whom you represent,) teaching that what light of knowledge, or Faith in God, or Love to God, or to men they have; they should bring it forth for the benefit of men in their Doctrine and life, by the faithfull discharge of their ministry, and holy conversation; therefore saith he, *Let your light shine*, &c. 2. They should so wisely and sincerely behave themselves in all things, that they may be approven to the consciences of all men: for it is said, *Let your light so shine before Men, that they may see your good works*, that is, may perceive, may be convinced, and forced to acknowledge that ye so teach, and so do, as the Lords faithfull Servants and Children should do. 3. By the holy conversation of Christians, God shall be glorified, known, believed in, loved and praised; therefore it is said, *that Men may glorifie your heavenly Father*. 4. Christians by their holy life shall be justified of men, as the true Children of God, for saith Christ, So do, that *men may glorifie your Father* which is in Heaven. 5. A good work is onely that which is done, 1. By a Child of God; 2. In obedience to God his Fathers command: 3. For the good of men; and 4. For the glory of God, for it is said *Let your light shine, that your Father may be glorified* by men, who see your *good works*, or *profitable and commendable* works.

Vers. 17. Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill.

Here our Lord vindicateth himself from the calumny of Antinomianisme

nomianism, or opposing the Law and the Prophets. *Doct.* 1. No wonder the sincere Preachers of the Gospel be slandered as if they were adversaries to the Law, for even Christ himself was traduced in his time, as guilty of this fault, as he sheweth in his apologie; saying, *Think not I am come to destroy the Law or the Prophets*, The ground of the mistake was, because our Lord set at nought the glosses, which the corrupt doctors of the time, did put upon the Scripture, and taught men the way of justification by grace, without the works of the Law, therefore men traduced him as an enemie to the Law, and to the Prophets; for clearing himself he bringeth five reasons: The first is, I am so farre from intention to destroy the Law and Prophets, that by the contrary, I intend *to fulfill them*, saith he, therefore the calumnie uttered or conceived of me, as if I intended the contrary, is false. *Doct.* 2. Christ is a true friend to the Law, his doctrine, and the course prescribed by him to his Church, by all means doth procure the obedience of the Law, and the fulfilling of the Prophecies; for he saith, *I am not come to destroy them, but to fulfill them.* Now Christ is said to be come to fulfill the Law and the Prophets, because what they prophecied of him, he doth accomplish; what they aimed at, as he hath brought, and is in bringing to passe; what way of righteousnesse and salvation they set down, he doth make good; for what is in the Law and Prophets to be fulfilled, but *predictions* of what Christ should do, and suffer, (set down partly in plain, partly in figurative types and ceremonies:) or *commands* of holy *Duties*, backed by *Promises* to the Obedient, and *Threatnings* against the disobedient, with their examples? all these Christ came to fulfill most exactly; first by accomplishing in his own person, all predictions of his perfect obedience, even unto the death, whither set down in plain termes, or foresignified of him, under types and figures of the ceremonial Law; next by using all means that men should give obedience to the morall Law: and by blessing effectually these means, and making men really to give obedience to the Law: And thirdly, by making good all the Promises to his Subjects, and executing all his threatnings against his enemies, and so he saith justly, *I came not to destroy, but to fulfill the Law and the Prophets.*

Verse

Vers. 18. For verily I say unto you, Till heaven and earth passe, one jot or one title shall in no wise pass from the law, till all be fulfilled.

The second reason of Christs intention not to destroy the Law and the Prophets, or the truth of the Old Testament, is, because the truth of the Doctrine of the Law and the Prophets is more firme and stable then the frame of Heaven and Earth is. *Doct.* Heaven and Earth shall be dissolved, rather then the least point of truth, (compared here to the least letter in the Alphabet, to the smallest point, serving to the reading of the letters) should not be fulfilled: for Heaven and earth do continue, only till the time that all that which is prophecied in the Scripture, to be done before the worlds ending, shall be fulfilled; therefore saith our Lord, *Verily I say unto you, Till Heaven passe, one jot of the Law, shall in no wayes passe*, &c.

Vers. 19. Whosoever therefore shall break one of these least commandements, and shall teach men so, he shall be called the least in the Kingdome of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the Kingdome of Heaven.

A third reason, proving that Christs intention is not to abolish the directing, and commanding power of the Law, or to suffer the morall Law to be laid aside, as not obligatory unto obedience under the Gospel, is this, because his minde is, That whosoever he be, that shall in his practise, reject the yoke of any one of these Commandments of the morall Law, which men account least of, and shall defend his practise, teaching that men may without guiltinesse break the same, *shall be called and accounted of by God as the least* (that is a man of no place or room) in the kingdome of Grace and Glory; or he shall in no case enter into the Kingdome of Heaven. as it is said, *vers.* 20. and on the contrary whosoever shall maintain in their practise and doctrine, the authority of all the precepts of the morall Law, as the rule of mans conversation; shall be found true members of the Kingdome of Grace and

Glory; and shall be had in estimation with God, and his Saints. *Doct.* 1. A sore sentence standeth against them, who make transgressions so light and veniall, as not worthy to be taken notice of; or who either give dispensations or take dispensations to transgresse any morall command, and no lesse wrath is denounced against them; who because Christ hath abolished the Covenant of works and the condemnatory Power of the Law, in favours of his justified and sanctified Ones; do teach that Christ hath also abolished in favours of them, the directive, the commanding, and obligatory power of the Law; for of such, and all such Christ hath said, *Whosoever shall teach Men, to break the least of these commandements, shall be called the least in the Kingdome of Heaven.* 2. These men may have great comfort, who in their doctrine and example of life do so teach, justification by grace, or by faith in Jesus, without the works of the Law, as they do also urge all them who do believe and are justified, to make conscience of the obedience of every Precept in the morall Law, even as they love to be saved; for of such Christ saith, *whosoever shall teach, and observe the same shall be called greatest in the Kingdome of Heaven*, &c.

Vers. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven.

A 4. reason of Christs purpose not to abolish the Law, is, that he doth exclude from the kingdome of grace and glory, all those whose righteousnesse shall not exceed the righteousnesse of the Scribes and Pharisees. These Pharisees and Scribes were indeed very painfull, and outwardly made great profession of holinesse of life; but the truth is, they made conscience of outward obedience *only*, *vers.* 21. and of some commandements *only*, *cap.* 15. 3. Christ and grace they cared not for, therefore their righteousnesse was short. But a true Christian first studieth to be clad with the righteousnesse of Christ, and to have his sinnes pardoned in Christ, and after that hee is justified freely by Grace, without the works of the Law, he laboureth to give evi-

evidence of the soundnesse of his Faith, by making conscience of obedience, as well inwardly as outwardly, not unto any one only, or some, but to all the Commandements of the Law, studying to make progresse in sanctification all the dayes of his life: and so both in regard of imputed righteousnesse, which is of God by faith in Jesus Christ; and likewise in regard of inherent righteousnesse, manifesting it selfe in the sincere study of a holy conversation before God and man; the Believers righteousnesse doth farre exceed the superficiall righteousnesse of the Pharisees. *Doct.* Except a man study to outstrip the Pharisees and Scribes, both in respect of imputed righteousnesse, and inherent righteousnesse also, he shall not be saved; for Christ here saith, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven.*

Vers. 21. Ye have heard, that it was said by them of old times, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement.

A fifth reason of Christs comming not to destroy, but to fulfill the Law, is by his shewing the true meaning of the Law, and crying down both the false glosses, put upon the Law by men, and also all vain traditions put in place of the Law: and this Christ doth most exactly, to the intent he may show how all men by the Law are made guilty, and are found worthy of condemnation, and had need of a Saviour to ransome them; and also, by shewing how men being pardoned, ought to study unto an upright obedience of the Law. in all things, and this is indeed to fulfill the Law. To this end Christ exponeth sundry commands in the second and first Table, and correcteth five or six corrupt glosses put upon the Law, by the Jewish Doctors: and first in their verses he exponeth the sixth Command, repeating the common-gloss of the Pharisees received by tradition, who esteemed that the command, *Thou shalt not kill*, was not broken, except by actuall grosse slaughter, or murther: and if any man should commit man-slaughter, then they put him in one of three ranks: The first was to be brought *before*

the inferiour *Judges* or Capitall Crimes, and to be in danger of their sentence, because the murther was not of the grossest sort. The second rank, was to be brought *before the Counsell*, consisting of a greater number, appointed as a superiour Judicatory, of Capitall Crimes, to sit in greater cities, and there to be in danger of their sentence; which was to discern more shamefull and painfull death, then the inferiour Judicatory did appoint, in case the murther was more hainous. The third rank was, in case the murther should be of the vilest, and most abominable sort; then by the great Counsell which sate at Jerusalem, the guilty were to be adjudged without mercy, or more ado, to be executed most shamefully, and burnt in the most abominable place, in the valley of *Hinnom*, or *Gehenna*, whereby was represented *Hell fire*. The first of the three ranks is mentioned. *vers.* 21. The rest are to be collected by Christs alluding thereunto, *vers.* 22. *Doct.* 1. Naturall men are but slight interpreters of the Lords Law, it is not killing in their sense, if a man be not actually *slain*: for, *whosoever shall kill*, in the grosnesse of the letter, he only is guilty in their judgment. 2. Antiquity seemeth enough to carnall men, for a reason, in defence of whatsoever errour or corrupt customs, for which they can pretend antiquity; for Christ sheweth us, that these Jewish Doctors did think it sufficient, that, *It was said of old*. 3. Truth must never be prejudged by antiquity, nor error strengthened thereby; for unto their pretended antiquity, *It was said of old*, Christ doth oppose this, *But I say unto you*, &c.

Vers. 22. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever shall say to his brother, Racha, shall be in danger of the counsell, but whosoever shall say, Thou fool, shall be in danger of hell fire.

While Christ doth expone the sixt command, more exactly then the Pharisees did, and doth shew the meaning of it, by allusion unto the manner of their judgement of Capitall Crimes, our Lords mind is not, that those Judiciall Courts, with

with their different degrees of punishment, should be the rule for censuring the breach of the sixt command, but his minde is, that albeit, there be degrees of sin, in breaking of the sixt cõmand, yet the command reacheth to the condemning of every degree of the sin forbidden so far, that even *rash anger* is capital, and doth bring a man under the severe sentence of Gods judgment; for, *Whosoever is angry* saith he, *without a cause*, shall *be in danger of the judgement*; that is, he is culpable of death; and if our neighbour be wronged by us, in a disrespectfull speech, the sin is yet more capitall, and yet more deserveth the punishment of death and condemnation; for, *Whosoever* saith he, *shall say to his brother, Rącha*, or any word of disdain, shall *be in danger of the counsell*, that is, shall be found guilty of a capitall or deadly transgression, in a higher degree; But if anger and disdaine proceed so far, as to reporach our Brother, yet more despitefully, and to call him *Fool*, then we shall be in *danger of hell fire*, that is of a yet higher degree of judgement in hell. *Doct.* 1. The meanest and mainest outbreakings of our corruption in any sort, are forbidden in one and the same command: for our Lords exposition of, *Thou shalt not kill*, forbiddeth rash anger, and every evill motion of the heart, against our neighbours person, no lesse then it forbiddeth *murther*. 2. The wages of the least degree of sin is death, for not only *murther*, but also *rash anger*, and a disdainfull speech, are made capitall or deadly sins, (by our Lords interpretation worthy of death *and hels fire*; So that no relief is to be looked for in Gods justice from the smalnesse of our sins, but all standeth in the rich ransome of Christs Blood, and largenesse of his Grace, unto which refuge the severe exaction of the Law, and strict reckoning of Justice doth drive us.

Vers. 23. Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee.

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

After the exposition of this Command, Christ maketh application of the doctrine unto his Disciples and all his hearers for making use thereof, wherein he sheweth a necessity of making conscience to keep this Command, by two reasons: one is, that if we shall not entertain love to our neighbour, but both do him wrong, and also not care to be reconciled with him; then God will take no service or worship at our hand, nor will he be reconciled to the man, who after wronging of his neighbour, seeketh not to be reconciled unto him; and this reason is given with allusion to the manner of worship then in use, not yet abolished at the time when Christ did speak this, the sense whereof is not that Christ would have *Altars* and *sacrifices* to continue, nor that he will allow men to come so unprepared to his Worship, as they must go back from the Congregation, or from Begun worship to prepare themselvs: nor is it his mind, if men pack up their mutuall injuries among themselves, that there is no more reckoning to be made for the breach of the sixth Command, but Come, and welcome, as the words seem to import, for this sense is contrary to the Scripture; but this is his meaning in substance, In vain shall you offer any worship to God, till you be in love with your neighbour, untill you repent the wrong done to him by you: but if you be reconciled with God, and in love with your neighbour, truly penitent for any wrong ye have done him, then may you more safely approach to the service of God: Thus the Worship must be done, and the Worshipper must have a care, that he lose not the benefit of his Worship.

Vers. 25. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, thou shalt by no meanes come out thence, till thou hast paid the uttermost farthing.

Another use of the Doctrine, is, that seeing the guiltinesse of

of breaking this Command doth draw so deep, we should provide in time to be delivered from deserved condemnation and hell. Now what way should so oft deserved wrath be averted, except by the ransome of the Redeemers Blood, whereunto this accurate exposition of the Law doth drive us? This exhortation is set down, by way of allusion unto a presupposed like case of a Bankrupt-dyvour, not able to pay his debt; who if he were not agreed with his Creditour, before the matter came to judgement should be cast in prison, and not come forth till he payed the extremity, that is, never come forth: for it is impossible in the presupposed case of a Bank-rupt, that he who hath nothing to pay to preveen the prison, should pay all by himself, being in the prison. This being the meaning and scope of the similitude, whereunto Christ doth allude, it is to no purpose to dispute here whether God or the man injured by us, be the party adversary; for the sense given tends to make us repent our sins, and to seek remission of them from God in due time, through Christs ransome; and to be reconciled with the man whom we have offended, as becometh true penitents; for if we defer all matters till death and judgement, then our debt is found more, then for ever we can pay; our Judge so powerfull as we cannot escape from him; The sentence so strict, that there is nothing but extremity, the time of mercy being expired, nothing but Justice, and no more mercy is to be expected; therefore saith he, *Agree lest ye be cast in prison.*

Vers. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Another Doctrine wherin the seventh command is vindicate from the vain glosse, & tradition of the Elders who did not rekon this command to be broken, except by grosse adultery or fornication accounting little of light behaviour, wantonnesse, boyling lust, filthy speeches, or the like: but Christ giveth the true

true and spirituall sense of the command, declaring that a wanton look, and lust to violate anothers chastity, whether man or woman, doth make a person guilty of Adultery before GOD, for consenting in their heart to the sin: by the exposition of these two commands, our Lord brings in all men under the guiltinesse of breaking the whole second Table, or the whole Law of loving our neighbour, for a mans readinesse to hurt the life of his neighbour, upon the lightest apprehension of the least wrong offred unto him, and his readinesse to misregard what shall become either of his own, or of his neighbours chastity, name, body, or soul, and his not fearing to put himself and his neighbour under the condemnation of the Law, and wrath of God, rather then his filthy lust should not be satisfied, to declare such a desparate self-love in men, and such a cruelty, both against our own souls, and our neighbours also, that may affray and astonish us, looking upon our naturall estate.

Vers. 29 And if thy right eye offend thee, pluck it out, and cast it from thee (for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole bodie should be cast into hell.

This exhortation is set down as the use of the former Doctrine, wherein the words are not to be taken captiously, as if one might hurt his own body under pretence to preveen sin: for this is both forbidden in the sixth Command, and cannot be a solid cure or remedy of sin, though it were permitted; but the matter is proponed in allusion to a presupposed like case of the hazard of a mans life, by a fester or a gangrene in a mans eye or hand, (wherein as it were) better that the Chirurgion should pluck out the festered eye, and cut off the fe-

stred

fered hand, then that the whole body should be lost: so in the case of a darling sin or lust, whereby a man is made to stumble and fall in sin, it were better that it should be mortified and quat; (how necessary soever, how dear soever, though esteemed of, as the *right eye* or the *right hand*,) rather then by sparing of that sinful lust, soul and body, both should be cast in hell: now there is no mortifying of the lusts of the flesh but by the Spirit of Christ, *Rom.* 8. 13. And as for pardon of sin, we are led unto Christ, in the exposition of the sixt Command, so are we here driven to Christ, for the mortification of sin; in the exposition of the seventh Command, for he is the only Chirurgion, who cancut off those fretting lusts, which fight against the soul.

Vers. 31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

Vers. 32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

For clearing yet further of the seventh Command, Christ correcteth a third corrupt glosse, about the abuse of marriage, in divorcements, which howsoever the civil Law let unpunished, for civil Reasons; yet it did not excem him from sin, nor wrath, who was the Giver of the Bill of Divorcement upon a light cause: this abuse Christ doth correct, teaching that if any person be married, should thrust away their party, except in the clear case of Adultery, found in the party put away, they should be guilty of the breach of the seventh command; and of all the consequents thereof, and they who approved the divorcement should be guilty also, each in their own degree; in so high estimation hath our Lord the band of marriage, that nothing can dissolve it, except that which everteth the nature of the bands, and bringeth perjury, beside the breach of the Command, is double condemnation upon the Offender.

Vers. 33.

Vers. 33. Again, Ye have heard that it hath been said by them of old time, thou shalt not forswear thy selfe, but shalt performe unto the Lord thine oaths.

34. But I say unto you, Swear not at all, neither by heaven, for it is Gods throne.

35. Nor by the earth for it is his footstool, neither by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one haire white or black.

As our Lord hath cleared the exposition of some Commandments in the *second Table*, so for further clearing the sense of the Law, he taxeth a fourth corrupt glosse of the Pharisees and tradition of the Elders (concerning the *first Table*) who made no breach of the third Command, except perjury, and made the affirmative part of the Command, to stand only in the observation of vowes; this their clipped commentarie, our Lord doth correct by teaching. 1. That by this Commandement is discharged all idle, or unnecessery swearing; for he saith, *Swear not at all*, to wit, when God doth not call us to take [illegible], for otherwise to swear by God; when he calleth us unto it in weighty matters, for deciding controversies, and ending strife, it is a part of his worship, then religiously to take an oath, but except in the foresaid case, *Swear not at all.* 2. Hereby also is discharged all swearing by the Creatures; for, *Swear not by heaven*, saith he, *or by the earth*, &c. or by any part of mans selfe, as Head, or Heart, or any other oath; the reason is, first, because these are creatures; *Heaven and Earth* are not *God*, and ought not therefore to be sworn by; and next, bacause indirectly God is imported in such oaths, by reason of the relation which the creatures have to him, as Gods *Footstool*, or *City*, or *Work*; and thirdly because as none of the Creatures are our Judge, to take order with us, if we swear falsly; so none of all the Creatures, (no not our own

Head

Head or the least hair thereof,) are so our own, that we may ingage the same by an oath: for the least change to be made thereon, were it but of the colour of our hair to be put in pawn, in case our oath be not true, and so we may not sweare upon any pretence at all, by any of them; for, *Thou canst not make one hair white or black*, saith he.

Vers. 37. But let your communication be, Yea, yea, Nay, nay: for whatsoever is more then these, commeth of evil.

For eschewing rash swearing, our Lord commandeth that our sayings be averted, by a constant, plain, and uniforme pronouncing of truth, imported in *Yea, yea*, when the matter is so, and *Nay, nay*, when the matter is to be denyed to be so: The reason whereof is weighty, for whatsoever idle oath, or idle asseveration is *more then these*, is *from evill*, that is, from the devil and our corruption, and therefore to be eschewed.

Vers. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you, that ye resist not evill: but whosoever shall smite thee on thy right cheek, turn to him the other also.

He corrects a fifth corrupt glosse of the Law, wherein they abused an appendicle of the sixth command, namely a Judicial Law given unto the Judges for execution of justice: and did draw the Law unto the authorizing of private revenge, as if God had put the sword in every mans hand to avenge himself, for correcting of which error, our Lord teacheth his disciples, that it were better to suffer injuries, and to expose our selves by our patience, unto the hazard of double wrongs, rather then to follow the corrupt doctrine of men, and by way of private revenge, to break the Commandment of God: for the consideration of the scope of Christs speech doth make it plain, that thus the words must be taken *comparatively*, with the obedience of the Pharisees false doctrine, guilded with pretence of tradition and antiquity; for our resisting of evill, or of injuries after our own way, (as their tradition

dition did give warrant) cannot fall but draw on a greater evill out of Gods hand, and so it followeth, that it is better to be smitten on both cheeks, then that by a wrong way of revenging our selves, we should provoke God to destroy head and feet, soul and body together.

Vers. 40. **And if any man will sue thee at the Law, and take away thy coat, let him have thy cloak also.**

The same Doctrine he applyes unto injuries done under pretence of Law, that in private revenge they be not met with the like, to this sense; If any man sue thee wrongfully at Law, and by unjust cavillation take away thy coat; rather then thou should meet him in a wicked way, under pretence of Law to wrong him, it were better for thee to lose thy cloak also. How harsh doth this doctrine sound in the carnall ears of naturall men, who thinke much to suffer any wrong done to them by men; but think nothing to do a wrong both to God and men, and to draw mischief on their own heads thereby.

Vers. 41. **And whosoever shall compell thee to go a mile, go with him twain.**

Another sort of injury comprizing wrongs done by oppression, and unjust exaction, under pretence of authority; If under pretence of Service, to be done to the Publike, any man presse thee to be a *Post*, or a guide unto a Post; do not thou for thy part, contend for thy ease, but rather then thou shouldest fail in some duty by resisting, bear double burden for peace cause, lest thou be ensnared in a sin by contending.

Vers. 42. **Give to him that asketh thee, and from him that would borrow of thee, turne not thou away.**

Last of all, to teach us not to be weary of weldoing, even then when we think we have many reasons, which may hinder us to bestow upon such as do either beg or borrow from us oftner, and more possibly then we can well endure; our Lord commandeth *to give alms*, and *to lend the needy*, albeit not all that is craved, yet what we may spare, and the parties present need requireth.

Vers. 43.

Vers. 43. Ye have heard that it hath beee said, Thou shalt love thine neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despightfully use you and persecute you.

A sixt corrupt gloss put upon the Law by the corrupt Doctors, who taught that the Command of love of our neighbour, was to be understood only toward Kindred, Friends and Acquaintance, and that it is lawfull to hate every man that is our enemy, our Lord doth vindicate the Law from this, both clipped and false exposition. *Doct.* 1. For obedience to God, and pity to perishing men, we must keep love, even to such as be our private enemies: for Christ hath so commanded, saying, *Love your enemies.* 2. Love to our enemies must be approven to God, for we are commanded to prove our love to them by dealing with God to give them mercy, contrary to their deservings at our hands; to this end he saith, *Bless them, Pray for them,* and this is a task to exercise our obedience, and to prove our sincerity therein.

Vers. 45. That ye may be the children of your father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

To perswade us to obey this Command, our Lord proponeth five motives. The first is, because so we may make it appear to others, and to your own hears also, that ye *are the Children of God,* whose bounty is extended in giving the common use of his gifts unto his evil and unjust enemies. *Doct.* 1. By imitating of the bounty of God, we shall grow more and more like to him, we shall more and more make it appear, that we are renewed unto the image of God, therefore saith he, *That ye may be the children of your Father.* 2. We should not lightly passe by the common favours of God bestowed upon men, as the benefit of the Sun and Rain, but must observe the

the goodnesse of God therein toward men, in making his *Sun to rise, and his Rain to fall on the unjust.*

Vers. 46. **For if ye love them which love you, what reward have ye? do not even the Publicanes the same.**

The second motive is, because except your love shal extend the self unto your enemies, in the obedience of God, ye can expect no reward from him. *Doct.* 1. Love refused to our enemies, proveth our love bestowed on friends to be no acceptable service to God; for, *If ye love them only which love you, what reward have ye to expect?* for if we love only for love again, we do serve our self only, and not God; and where no service is, no reward is. A third motive is this, the vilest and most odious sinners in the world shall equal you, if you do love only such as love you, and do not also love your enemies; therfore love your enemies. *Doct.* To stand at that measure of love, which a wicked man may attain unto, is nothing esteemed of by God; for, *If you*, saith he, *love only your friends, do not even the Publicans the same.*

Vers. 47. **And if ye salute your Brethren onely, what do ye more *then others*? do not even the Publicanes so?**

A fourth motive is, there must be more in you then civility, courtesie, and humanity, moving you to give expressions of love only to your friends, therefore love also your enemies. *Doct.* 1. There must be more in a Christian then can be in these that are not renewed: for, *What do you more then others*, importeth, that we should do more; seeing we are borne of God, better furnished with his Spirit, and more ingaged by speciall obligation to God then others, and therefore must not carry our selves so, as it may be said unto us, *what do you more then others?* 2. The most hated sinners may equall the holinesse of them who make not conscience to have this commanded love unto their enemies in them; for, *Do not the Publicanes so*, importeth so much.

Vers. 48. **Be ye therefore perfect, even as your Father which is in heaven is perfect.**

A fifth motive is, Gods Children must aime at the perfection of all Vertues, and therefore at the perfection of Love, extended to their enemies. *Doct.* 1. Christians are called unto perfection; and albeit they cannot fully attain unto it in this life, yet must they aime at it to come more and more near unto it; for it is said, *Be you therefore perfect.* 2. God only is the pattern of perfection to be set before our eyes, as He holdeth forth himself unto us in his word, and in his Son Jesus Christ, the expresse image of his Person, to be imitate by us; therefore it is said, *Be ye perfect, as your heavenly Father is perfect.*

CHAPTER VI.

Christs Sermon on the Mount goeth on in this Chapter, wherein he teacheth the right manner of almes, vers. 5. *Of prayer,* vers. 16. *Of fasting,* vers. 19. *and discharge th covetousnesse, In all which, he sharply taxeth the faults of the Scribes and Pharisees.*

Vers. 1. TAke heed that ye do not your almes before men, to be seen of them: otherwise you have no reward of your Father which is in heaven.

CONcerning the right manner of giving Almes, these Truths are holden forth unto us. *Doct.* 1. Almes or shewing mercy to the Poor, is a duty carefully to be gone about: for it is said, *Take heed to your almes.* 2. The sin of vain-glory may easily slide in it self in any work; specially in alms giving; therefore saith he, *Take heed that you do not your almes to be seen of men.* 3. If almes be done, for obtaining praise of men, and not for conscience of a commanded duty, God will not take it for service, for it is said, *Otherwise you have no reward of your Father which is in Heaven.*

Vers. 2. Therefore, when thou dost thine almes, do not sound a trumpet before thee, as the hypo-

crites do in the synagogues, and in the streets that they may have glory of men, Verily, I say unto you, they have their reward.

3. But when thou dost almes, let not thy left hand know what thy right hand doth:

4. That thine almes may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

This is the remedy of this ill. *Doct.* 1. We must mark and beware of such faults as we see in others; as namely such ostentation as the Pharisees used, who when they were to give almes, proclaimed by sound of Trumpet, that the poor should conveen at such a time and place, to receive such a man's almes; therefore Christ saith, *Do not sound a Trumpet*, &c. that is, Beware of all vain ostentation. 2. When men in doing good look more to mens praise, then how to please God, the vaine praise of men whether they obtain it, or misse of it, is all the fruit which they shall have of their work; for, *Verily they have their reward*; they need look for no more. 3. Each other sinner do seek darknesse, and lurking holes to hide their sin; but Church and Market and the most open Conventions are the choise places for acting of the sin of hypocrisie, as here, *In the Synagogues and in the Streets*. 4. All Hypocrites are vainly glorious, Hypocrisie and vain glory go together; for, Hypocrites, saith he, *Do that they may have glory of men*. 5. We should not suffer our selves to take notice what we give in almes, nor should we esteeme much of it, as if there were any worth in our alms, let be to seek praise of men, for this is the way, *Not to let the left hand know what the right doth*; otherwise no man can be ignorant of what he doth deliberatly, no man can give almes but the poore who receive the almes must know of it, and in publike collecting of almes the work must needs be open. 6. Almes given in a right manner, that is, in obedience to God, and in love of the poor, is a secret work; for the main substance of it is only seen of God; therefore it is said, *That thy almes may be in secret*. 7. What good work we take least notice of, what wee make least

est.

ystem of, and do carry most quietly between God and us, of that doth God take speciall notice; for of such a work it is said, *The Father seeth in secret*. 8. Whatsoever good work is done of secret intention to obey *and glorifie* God, shall be made open by him in due time to our praise, and shall be rewarded in open to our profit; for beside the sweet testimony of the conscience following it, it is promised, *Thy Father himself shall reward thee openly*.

Vers. 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

The next Doctrine concerns the right manner of prayer; *Doct.* 1. In prayer all hypocriticall ostentation must be eschewed, such as the Pharisees used, who in the congregation, and in the Street carried themselves, so as they might be taken notice of, and accounted to be devout men: for it is reproved here, *They love to pray standing, that they may be seen of men*. 2. Persons who are vain glorious in their prayers have no profit of their prayers, save the wind of some witlesse mens approbation; for, *They have their reward*. 3. Howsoever men may think it hard, that prayers for this fault should be lost, yet so it shall be found; for Christ saith, *Verily I say unto you, they have their reward*.

Vers. 6. But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

Christ doth not here forbid publike praying before others in the Congregation, nor in a Familie; for this is a part of Gods due worship, and of our confessing of his name: neither doth he restrinch all our secret prayers to a chamber, but the meaning is, that we should in all our prayers be far from ostentation. *Doct.* 1. In prayer we should regard only Gods eye, and seek only his approbation, and beside all our praying, with or before others, we should pray also when no man

knoweth of it: and whensoever we pray, whether in private or publike, we should be as farre from vain ostentation, as if we were in a private chamber alone, with doors shut; for this is it that he saith, *when thou prayest, shut the door, &c.* 2. Our prayer must be from the inward of our spirit, directed with confidence to the invisible God; for, *Pray*, saith he, *to thy Father*. 3. In prayer God doth take notice specially of the uprightnesse of the heart, and of that which is hid from men; for he saith, *Thy Father seeth in secret*, 4. The sincere and secret prayer is followed with an evident blessing, in the answer; for, *He shall reward thee openly*, saith Christ. 5. The rewards of God must needs be full of Grace, when he promiseth to reward praying and begging, both this world and at the day of judgement, saying of secret prayer, *Thy Father shall reward thee openly*.

Vers. 7. But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

The second fault in prayer is idle multiplying of words, which is discharged for three reasons, which are so many doctrines: 1. Idle multiplying of words, is the sin of the heathen, who are destitute of the saving knowledge of God: for Christ saith, Use not *vain repetitions as the heathen do*: Idle repetions of words presupposeth and proceedeth from a base misconception of God, as if he could be moved by multitude of words, as men are moved; for, *They think*, saith he, to be *heard by their much speaking*, but *do ye not so*: The third reason is, Because Christs disciples, when, in obedience of Gods command, they come to worship God, and to edifie themselves in prayer, need neither to inform God what they would have; for, *He knoweth*, saith Christ, *what things you have need of before you ask*: nor need they to move or perswade God; for, *He is your Father*, saith he, and therefore we should not, nor need not use vain repetitions: mean time let

us remember, that when the Saints insist in prayer, affectionately avowing the truth and mercy of God, and striving to strengthen their own faith in prayer, that is not a vain repetition, or that much speaking which is here forbidden.

Vers. 9. After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name.

For helping of this, and other faults about prayer, our Lord giveth us the example of a formed Prayer, which is ready and fit to be made use of expressly as a *Prayer*, whensoever we should join in one body; with all true Christians militant in the World, in all common and necessary desires; which also is to be made use of, as a *Pattern* and *Platform* for imitation, when we are to pray for any one or moe things, more particularly concerning our self, or any part of the militant Church. Now as this Prayer is a *Pattern* for any desires more speciall then these which are here exprest, we are taught hereby. 1. To pray *only for things allowed* and promised in Gods word: for such are all things in the Pattern. 2. To pray to *God only*, who only hears at all times; for, *We must pray to our heavenly Father* only; 3. To pray in *a known language*, according as Christ did deliver this form of prayer to his disciples: 4. To pray without vain repetition, or idle multiplying of words; for this prayer is given for example of such a prayer, as hath no vain repetition. 5. To pray with more respect to Gods glory, then to our own particular good; for the order of prayer teacheth so much. 6. To pray with a hearty and spiritual disposition, in fear and reverence towards God, as *trusting u in Heaven*, there to receive, hear, and answer our prayers from the holy sanctuary of Christs Body, through which vail we get access unto the fulnesse of the God-head, which dwelleth in Christ, who is in Heaven, and without whom we cannot finde God reconciled. 7. To pray with love toward God, and confidence in him, as in our Father in Christ: for Christ giveth warrand to call God *Father*. 8. To pray with affection and love to all Saints militant on earth, as children of the same heavenly Father, theirs and

ours: Father to the weak, no lesse then to the stronger; for Christ will have us calling him, *Our Father*, in behalf of all the children on earth; for whom and with whom we do pray.

From the first petition we are taught, that every true Disciple of Christ, must have the glorifying of God for his chiefest desire, for first and above all must he seek that Gods *Name may be hallowed*. 2. That God must be hallowed as he maketh himself known by his word, for it is his Name or Himself, as he is named and manifested by his word and ordinances, and works and providence, *which is to be hallowed*. 3. That he himself must be the procurer of his own glory among men; for therefore pray we, *Hallowed be thy name*.

Verse 10. Thy Kingdome come, Thy will be done, in earth as it is in heaven.

From the second petition we are taught, that beside the generall Kingdome, and government of all things, which is alwayes fully in vigour, there is a speciall Kingdome of grace, wherein God is revealed, and acknowledged to be King and Lord over his Saints: this Christ cals, *Thy Kingdom*, as a peculiar wherein he specially delights. 2. That this Kingdome of grace is so *come* already, as it shall be still comming more and more, so long as Christs disciples shall have need to pray, that is, till the fulnesse of glory in the second comming of Christ shall be revealed, *Then shall the Kingdom* prayed for, *fully come*. 3. That God is he, who doth promove, bring on, and perfit this kingdome: Therefore must we say, *Thy kingdome come*. 4. That God will have all his disciples drawing at his royall and triumphing chariot by their prayers; and saying, *Thy kingdome come*. From the third petition we learn. 1. That albeit God dwelleth in heaven, and doth all his intended will, yet men do not obey as they should his commanded will. Therefore there is need in this respect still to pray, *Thy will be done*. 2. That the Saints must renounce obedience to their own will, and to satans will, and to the will of men, and must submit themselves absolutely to Gods will, revealed by word or work; saying, *Not mine, but thy will be done*. 3. That it must be divine power which shall change

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mens hearts, and frame them to the obedience of his will, and to this end do we request him, to subdue mens will to his own; saying, *Thy will be done.* 4. That God hath no work of sanctification to work upon any man, but upon these only who are *on the earth*, for they that are in heaven are perfitted, and else-where there is none, whose will the Lord doth sanctifie: Therefore do we pray only, *Thy will be done, in earth as it is in heaven.* 5. Albeit we do not attain unto perfection of Holinesse in this life, yet we must aim at it, long and pray for it: for our Lord teacheth us to pray, That the will of God may *be done in earth, as is in heaven.*

Verse 11. Give us this day our daily bread.

From the fourth petition we learn. 1. That whatsoever we make use of for our subsistance (comprised here under *bread*) must be sanctified unto us by prayer; and God must be acknowledged in every meanest matter, which concerns our bodily sustentation, even to the lest morsell of *Daily Bread.* 2. That we live not mainly by bread, but by Gods word, and his powerfull blessing, imported in *Giving of bread.* 3. That how lawfully soever, and deservedly at mens hands we get our bread, yet in regard of God, we deserve nothing, but must have all of free bountie, and must beg of him *Daily*, to give us our *Daily Bread.* 4. That we should not be anxious for to morrow, nor for great allowance in the world; sufficient for the day is the care of it self, and we must be content to crave and to receive *This day our daily bread.* 5. That as we pray not for the dead, but only with, and for such as have need of *Daily Bread*, and are living on earth with us, so should we be sensible of their necessities, and pray for them as for our selves, saying, *Give us our bread.*

Vers. 12 And forgive us our debts, as we forgive our debters.

From the fifth petition learn. 1. That none of Christs Disciples are so fully sanctified in this life, but sin will be found in them: and that there is a necessity lying on us, to acknowledge *our sins*: 2. That every day in many things we offend all, and must confesse not only *sin*, but *sins*: 3. That howsoever we have right unto remission of sins in Christ Je-

sus, yet we must seek to apply that our right, unto our daily faults, and beg the use of our right, for applying of forgivenes 4. That our sinnes deserve due punishment, even death, which is the naturall merit of sin, which doth oblidge us unto the penalty, for, therefore *sins* here are called *Debts*. 5. That the sin being forgiven, the vindictive punishment is forgiven also; for to the same sense are we directed to say, *Forgive us our debts, and forgive us our sins*, Where through it commeth to passe, that there is no remission of sin, and retaining of vindictive punishment, but both the guilt, and this sort of punishment are forgiven, and taken away together: 6. Wrongs done by others unto us, do oblige the doers of injurie to repair the wrong, and so do make them not only debters unto God, but also *unto us*; wherefore doth our Lord call such as have done wrong unto us, *Our debters*: 7. Though publike respects may move us to seek reparation of wrongs, in the way of justice; yet not only must we renounce private revenge of wrong done unto us, but also forgive the same, especially when the offender calleth for it at our hand; for Christ presupposeth, that he who seeks forgivenesse of God, *doth also give forgivenesse to men*: 8. It is an argument to perswade us of forgivenesse from God of our wrongs, when we forgive men their wrongs done against us; for Christ will have him who saith, *Forgive us our trespasses*, to say also, *As we forgave those that trespasse against us*.

Vers. 13. And lead us not into temptation, but deliver us from evil; For thine is the kingdome, and the power, and the glory, for ever, Amen.

From the sixth petition learn: 1. That when our sins are forgiven us, we are in perill to be overcome of new again by the tempter Satan, of which our weaknesse, and Satans power, craft and malice, we should be so sensible, as in feat to be insnared, we should pray not to be led in *Satans temptation*. 2. Because we have so oft yeelded unto satans temptation, and of our self we are so prone to be tempted, and to be overcome of our own concupiscence, that God justly may give us over unto Satans temptation: Therefore it is necessary that we should request God; not *To lead us* in his justice *into temptation*.

tion. 3. If God for our tryall and further humiliation shall suffer us to be tempted, we may with confidence pray and expect, that we shall be delivered from that *ill one*, either that we fall not in his snare, or that we be not keeped therein; for as Christ doth warrand us to pray, so we may expect that *God will deliver us from that evill one*, and from all ill; that is, from satan, sin, and perdition; for we say, *Thine is the Kingdome, power, and glory*: that is, Unto thee our heavenly Father belongeth the *Kingdome*, and soveraign government of all things, with right and *strength* to dispose thereof, for bringing to passe all that we request for: and to thee doth belong the *glory* of all things for ever: Whence learn. 1. That none is to be prayed unto, but he only who only is able to grant all our requests: for, *To him only belongs the Kingdome and power*. 2. That when we pray for that which is agreeable to Gods will, his *Fatherly* affection on the one hand, and his royall *power* on the other hand, may assure us, that as he is both willing and able, so he will grant our requests. 3. That as it is his glory to grant the petitions of his people; so unto him should we *give the glory of all things*. 4. That there is no end of his Kingdome and Power and Glory; for, *They are for ever*. 5. That we should settle our belief on him, and seal up his truth resolutely, nothing doubting to be heard, for so much doth Amen import.

Vers. 14. For if ye forgive men their trespasses, your heavenly Father, will also forgive you.

Vers. 15. But if ye forgive not men their trespasses, neither will your father forgive your trespasses.

This is a reason of the clause eked unto the fifth petition, of forgiving men their trespasses, when we crave God to forgive us our trespasses: not that our forgiving wrongs done to us, is the cause of Gods forgiving wrongs done by us to him; but because giving forgivenesse to men, and receiving forgivenesse from God, are graces inseparably conjoined, so that the having or wanting of the one, may prove the having or wanting of the other. *Doct.* 1. Who so have gotten grace, in the

fear

fear of God, to forgive men their trespasses, may assure themselves of Gods gracious forgiving them their trespasses: and albeit the remission of their sins be not intimate to them for the present, yet they shall be sure to have it manifested: for so saies the text. 2. Again, such as call God their Father, and yet will not forgive then their trespasses, may be assured that God will not forgive men their trespasses, or that God will not speak peace to their consciences, nor intimate remission of sins unto their soules: for albeit Gods granting a remission of sin, in his counsell, goes before our giving remission of mens sins, yet Gods granting unto us remission of sins in the court of our conscience, followes after our giving remission to men of their sin; for so long as we keep malice against our neighbour, and will not forgive them, our conscience shall never be solidly assured of the forgiveness of our sins, for so importeth the text.

Vers. 16. Moreover, when you fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear to men to fast. Verily I say unto you, they have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face.

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

The third head of Doctrine, teaching us in our religious fasting, to beware of vain ostentation, such as the Pharisees used: It is not Christs meaning here that men should refuse publike fasts, or therein carry themselves as in a day of feasting, annointing their head, and washing their face; for that is not lawfull; neither is it his meaning, that in secret fasts, men must either carry the matter so closely, that none of the family should know it, or else not fast at all; for that is hardly possible: But the meaning is, That when God calleth

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ante religious humiliation in prayer and fasting, that we should be as far from seeking vain applause of men, as if we were not at all about such a businesse. *Doct.* 1. Causes of fasting and humiliation do attend Christs disciples: for this our Lord doth insinuate, while he saith, *when ye fast.* 2. Such as in their fasting do seek mens approbation, do lose their labour at Gods hand; and at the farthest do gain no more but vain applause of men; for of such Christ saith, *Verily they have their reward.* 3. Hypocrites do religious actions for worldly respects; for of Hypocrites saith Christ, *They do seek that they may appear to men to fast.* 4. That in all our religious actions, we should be as farre from seeking mens applause, as if we were not at all about any such businesse, and should so study to approve the secret sincerity of our hearts unto God, as we look not toward any applause of men: for Christ commandeth so to fast, *That you appear not to men, &c.* 5. The secret sincerity of Gods service is followed with the open blessing of God, for he *doth reward such openly.*

Vers. 19. **Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves break through and steal.**

The fourth head of doctrine, is, to beware of covetousnesse, and cares of this world, as of a speciall enemy to all true Godlinesse; which because it is a rife evil, and hard to be cured, he insisteth in the bearing down of it; so much the more using to this purpose seven motives or reasons, which in substance are so many doctrines. In the first part of this verse our Lord insinuates. 1. That every man is given to have some Treasure and Store of that which he most esteemeth of, loveth most to have, keepeth best, and is most loath to want; for this is imported in, *Lay not up treasures for your self.* 2. That we are given by nature to chuse some earthly and temporal thing for our treasure, and to have the earth the place of it; and so have need to be warned to lay up our *treasure not upon earth.* The first reason to dissuade us from covetousnesse of earthly things, is, because all earthly things are perishing, and may in our time, either rot; or be taken from us: for what is on earth, *moth and rust may corrupt, or theeves may break in upon, and steal it.*

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Vers. 20. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeves do not break through nor steal.

21. For where your treasure is, there will your heart be also.

The second reason, Heavenly things only are worthy to be our treasure, and Heaven only is worthy to be the place thereof, therefore covet not things earthly, but heavenly, such as are faith and love, and grace to abound in the good fruits of faith, *Lay up* saith he, *Treasures for your selves in heaven.* The third reason is: Things heavenly and spirituall, are to be keeped and injoyed *in Heaven*, where all things are incorruptible, and permanent, and such as cannot be taken from us by fraud or violence, *where neither moth nor rust doth corrupt*, therefore seek not these things that are earthly, but these things that are heavenly. The fourth reason, is, a mans treasure takes his heart after it, therefore covet not earthly things but heavenly, that your hearts may be set on Heaven, and not on earth; for, *where your treasure is, there will your hearts be also.*

Vers. 22. The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darknesse, if therefore the Light that is in thee be darknesse, how great is that darknesse.

The fifth reason. In generall termes tending to this much; If your mind intend to treasure up heavenly things, the whole course of your life will be lightsome, holy, and heavenly: but if ye intend to treasure up earthly things, then the whole course of your life will be earthly, *darke*, and unspeakably sinfull. Therefore set not your selves to treasure up earthly things, but heavenly rather: This is imported in a similitude thus, As the eye by its light, is the directer of the whole body, so is the intention of a mans minde or heart, by its light

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is the directer of the whole course and actions of a mans life. In the similitude are holden forth to us these truths. 1. That no lesse care should be had to have our judgement and intention sanctified, then to have the eye of our body clear, *for as the eye is the light of the body*, so is the minde, the heart and intention the light of a mans life. 2. As *when the eye of the body is clear, the whole body* is illuminate, and well directed what to do; So when the intention of the minde and heart, (which is the eye of the soule,) is single, and set upon the heavenly treasure, then the whole body of a mans conversation shall be well ordered, and full of light, to direct him in the way how to get the heavenly Treasure. 3. *As when the eye of the body is corrupt*, and ill disposed, the whole body walketh in darknesse without direction; So when the intention of a mans heart, is not singly set on the heavenly Treasure, but is evill, and set on the things of the earth, then the whole body of a mans course and actions is full of darknesse, that is of ignorance, and miscarriage, of sinne and misery. When the intention of a man (which he setteth up as a mark to shoot at, and useth as a light to direct him, what meanes he shall use) is darknesse, that is, erroneous and sinfull; then unspeakable great is the darknesse, errour, and sinfulnesse of that mans course, for, *If the light that is in thee, be darknesse*, saith Christ, *how great is that darknesse?* 5. This generall sentence may serve to loose a doubt, about the lawfulnesse of making provision for a mans family, and laying up for his children: Thus, if a mans *intention be spiritualll, and singly set on God*, for the obtaining of a spirituall Treasure, then shall his *Course be full of light*, and well directed how to do duty to his family and children; but if under pretence of this lawfull care, he shall make an Idoll of riches, intending only to abound in wealth, to seek and lay up his Treasure on earth, then shall all that he doth in a lawfull calling be sinfull unto him; *his course shall be darknesse*.

Verse 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

A sixth reason under similitude of serving two masters. No man can serve God and mammon, or worldly riches, more then a man can serve two opposite masters; Therefore beware to set your selves to lay up *treasures in the earth*, but rather seek God, and lay up your treasure in him. *To serve God*, is to give up a mans minde, heart, and whole man, to know, and do what God requires, without care what shall be the consequences; To *serve mammon*, is to give up a mans mind, heart, and indeavour, to find out and follow all the wayes he can, to increase riches, whatsoever may come of it, Hence learn. 1. That the man who takes God to be his Master, must do nothing but as God allowes him, neither in the matter of pleasure, nor of profit, nor of preferment, nor in any other thing; for, *This is to serve* God as his master. 2. If the care or love of riches, or any other thing, draw away the mind or heart of a man from the love of God, or from his obedience, a man *becometh the servant of mammon*, or of that lust whereunto he so gives obedience. 3. Albeit men conceive they can well serve God, and their lusts also, yet it is impossible so to do; *for, No man can serve two masters* opposite, such as is God, and whatsoever thing doth come incompetition with him; for, *Ye cannot serve God and mammon.* 4. That thing is a mans master, which the man being put to the tryall, loveth most, holdeth most unto, and preferreth in competition: If a man will rather offend God, then lose riches, pleasures or preferment, when he must do the one, then is the man not the servant of God, but the servant of the other thing beside God; *for, He loveth that other and holdeth unto it*, and preferreth it to God.

Verse 25. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodie what ye shall put on: is not the life more then meat, and the bodie then rayment?

A seventh reason, dissuading from covetousnesse, drawn forth by consequence from the sixth reason, It is not lawfull to be anxious about things necessary, as food or raiment; therefore far lesse is it lawfull to be covetous of earthly treasure, or of

of needlesse riches. Hence learn, 1. That albeit using of lawfull callings and ordinary means for food and raiment may stand with Gods service, and his approbation, yet taking *thought* for them, or being *anxious* about the successe, is unlawfull and here forbidden, as a mark of covetousnesse, and too much affecting of the creature, and of distrust in God; for, *Take no thought for your life* saith he: this distrustfull anxiety for food and raiment in time to come (which is a branch of covetousnes, covered with the appearance of necessity,) our Lord refutes by eight reasons: The first is, God who hath given life, which is more then food, will take care to provide food for maintenance of life, so long as he hath appointed life to continue: and God who hath framed the body, which is more worth then the raiment, will also provide for a garment; therefore anxious care for food and raiment is unlawfull, which teacheth us, That the most specious excuses which can be made for cloaking of covetousnesse, are rejected by God as naughtie, *Is not the life more then meat*, saith Christ.

Verse 26. **Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better then they?**

The second reason, God who provides food for birds and fowls, will certainly provide for his owne children, Therefore anxious and distrustfull cares for food and raiment, in Christs Disciples is unlawfull; for, *Behold the fowles of the air*, &c. This reason is strengthened, 1. By insinuation, that men have the ordinary meanes of some lawfull calling (comprehended under sowing and reaping,) which fowles have not; and therefore anxious and distrustfull care for food and raiment is so much more unlawfull in them, as is imported in these words, neither do they reap again; this reason is strengthened, by comparison of us with birds, and preferring of us in Gods estimation, *Are ye not much better then they?* saith he.

Verse 27. **Which of you by taking thought can add one cubit unto his stature?**

The third reason, Anxious care about the successe of means, cannot

cannot produce any good effect, therefore it should not be entertained; for even when a man hath eaten, he cannot make himselfe stronger, or more tall then it shall please God to dispose: To what purpose then doth it serve to take thought or anxiety, as if the use of meanes should not yeeld food and raiment; for, *which of you by taking thought can eke a cubit to his stature?*

Verse 28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toyl not, neither do they spin.

29. And yet I say unto you, that even Solomon in all his glory, was not arayed like one of these.

30. Wherefore if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewith all shall we be clothed?

The fourth reason, God doth care for clothing of the grasse and flowers of the field, with more curious draughts and native colours, then all the glory which Solomons garment had, Therefore anxiety in Gods children for food and raiment (as if God were not carefull of them) is unlawfull; *Consider the lillies*, saith he: this reason is strengthened, 1. By insinuating that Gods own children are more dear to him then the grasse and flowers of the field, which are made only to indure a little time for mans use, and then to perish; for, *To morrow it is cast into the oven*; next, by taxing taking thought and anxiety, as an evidence of small faith in God, Therefore saith he, *O ye of little faith.*

Vers. 32. (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

The fifth reason, Anxious seeking of the things of this earth, is the fault of the Gentiles, who are destitute of the

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knowledge of God, and are ignorant of these heavenly things, prepared for Gods Children; Therefore Christians who are better instructed, should eschew this godlesse anxiety; for, *After these things*, saith he, *the Gentiles do seek*. The sixth reason, Christians are not fatherlesse, nor is their father ignorant, unable, or careless to do for them; God in Heaven is their father, and knoweth all things whereof they stand in need, therefore godlesse anxiety for food and raiment is utterly unlawfull; for, *Your Heavenly Father* knoweth that ye have need of these things.

Verse 33. But seek ye first the Kingdome of God, and his righteousnesse, and all these things shall be added unto you.

The seventh reason by way of precept: You have the Kingdome of God and his righteousnesse, whereupon to bestow your first and chiefest cares; which if you seek after earnestly, ye shall not need to be anxious for food or raiment, or any other needfull thing on earth; for, *All these shall be superadded* unto the grant of your chiefe desires, and shall be brought unto your hand: Therefore anxious caring for these meaner things, is unlawfull. Hence learn, 1. That to be partaker of the kingdome of Gods grace here, and of his glory in heaven, is worthy of our chiefest affections, and most intent endeavours; for, *Seek first the Kingdome of God*, importeth this. 2. That we cannot be sure to be Subjects of Gods gracious kingdome here, nor of his glorious Kingdome in Heaven hereafter, except we also study to be sure of the righteousnesse of God, which is by faith in Jesus Christ, and of holinesse and uprightnesse of life flowing therefrom; for, *Seek the righteousnesse of God*, and *Seek the Kingdome* are joyned. 3. That whosoever do earnestly seek after the kingdome of God, and his righteousnesse, shall not only be sure to have what they seek, but also to have whatsoever is necessary for them in this life: for these things, to wit, which concerne food and raiment, *shall be superadded unto you*.

Ver. 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

He repeateth the discharge of anxious care for time to come; and addeth the eight reason; The morrow shall bring with it troublesome cares of its own; and the day, or the time present hath sufficient trouble by itself: Therefore neither time present, nor time to come should be rendred more miserable by anxious anticipating of troublesome cares before they come: Hence learn. 1. That we are ready to make our present time miserable, by anxious and distrustfull care; for so importeth, *Take no thought for to morrow.* 2. That relying on Gods caring for us, not only saveth us from sin, but also cutteth off much misery; for so imports, *Take no thought for the morrow.* 3. That the time to come hath trouble proper to it self, as Gods ordinary providence doth dispose, so that we have not need by sinfull anticipating of cares to make out selfe more needlesse trouble; for, *The morrow shall take thought for the things of it selfe.* 4. That it is wisedome not to breed our selfe more trouble by sinfull and distrustfull cares and fears, when already trouble sufficient is ordained by God for our exercise; for, *Sufficient unto the day* is the evill thereof.

CHAPTER VII.

Five other heads of doctrine delivered in the sermon on the Mount, are set down in this Chapter, to wit, rash judgement, to vers. 5. Discretion in dispensing of holy things. 6. Instancy in prayer, vers. 13. Concerning false teachers. vers. 21. And about wise practising of the former precepts.

Vers. 1. JUdge not, that ye be not judged.

THe first doctrine is a forbidding of rash judging of men, persons and actions, or passing wrong sentence censoriously and uncharitably against others, whether in our mind, or in our speeches, either for no fault, or for lesser then we our selves are subject unto; for otherwise he forbids neither private nor publike righteous judgment, but only rash, uncharitable, and unrighteous censuring of others, whereunto naturally we are enclined; for, *Judge not*, saith he, to wit, unrighteously,

the reasons are five; The first reason is, If ye rashly judge of others, you have to fear least God judge you justly; for, *Judge not, that ye be not judged*, saith he.

Vers. 2. For with what judgement ye judge, ye shall be judged: and with what measure ye meet, it shall be measured to you again.

A second reason, As you are charitable and sober in your judging of others, or uncharitable and rash in judging of others, so may ye expect God shall in his wise providence give you a meeting; for, *With what judgement* (charitable or uncharitable *you judge, you shall be judged*; that is, have like measure given to you, to wit, a just meeting in mercy, or in justice.

Vers. 3. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine own eye?

A third reason, It is unreasonable, that having grosser faults your self then these which are in others, ye should passe by your own faults, grosse-like beams, without observation, and gopry in upon other mens infirmities, small like motes in comparison: Therefore ye should not judge rashly. Hence learn, that Self-love so blindeth us, that of our own great faults we are not sensible, but the smallest infirmities of others we narrowly pry in upon, and observe them: therefore saith he, *why beholdest thou the mote*, &c.

Vers. 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

A fourth reason, By rash and uncharitable censuring thy neighbour, thou shalt never be able to benefit him, so long as this grosse beame of rash judgement, or any such ills found in thy self. Therefore judge not rashly. *Doct.* He that would benefit others by reproving their faults, must be blamelesse himself, or else both his counsell and reproof shall be turned back upon him; for how and with what countenance, or hope of profiting his brother, will he say, *Let me pull out the mote out of thy eye*, &c.

Vers. 5. Thou hypocrite, first cast out the beam

out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

A fifth reason, Censorious and rash judging of others, is the mark of a hypocrite, therefore judge not; for, *thou hypocrite* he calleth him, because the censorious judger of other mens faults, would make himselfe and others believe, he were no wayes tainted with any such faults himselfe: Our Lord by this speech doth not hinder brotherly admonition, but rather doth direct the way and order of it; for, *First cast out*, &c. saith he. *Doct.* 1. He that would reform others, should begin in earnest to reform himselfe; for it is said, *First cast out the beam out of thine own eye*, that is, go about the reformation of thy own sins. 2. The man who is about the removing of his own sins, shall have spirituall light and wisedome to deal with others, in the matter of their repentance and reformation, for it is said, *Then shalt thou see clearly to cast out the mote.*

Verse 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, least they trample them under their feet, and turne again and rent you.

The second doctrine, teaching us to use discretion in dispensing holy things, specially by way of admonition or reproof, so as profane men may not be provoked to blaspheme God and abuse us. *Doct.* 1. The truth of the Gospel and the holy ordinances of Religion are precious pearles, belonging only to Christs Disciples; therefore Christ calleth them, *Your pearls*. 2. Some men are so profaine and sensuall, as they have no reverence nor estimation of holinesse, or holy things; and therefore are justly here called *Dogs and swine*. 3. Whensoever we perceive that there is no appearance of doing good, by offering holy admonitions to men, but by the contrary, that holy things shall be abused, and we also suffer reproach for offering the same, our Lord gives us warrant to forbear. *Least they trample your pearles*, saith he, *under their feet, and turn again, and rent you*: But least under the pretence of this warrant, keep off contempt from holy things, we be too much learned

For

for contempt of our selves, and for this cause may prove uncharitable censurers of others, as if they were Dogs and Swine, who are not so to be accounted of, we must make along with us the former doctrine of, *Judge not rashly*; praying the Lord withall to give us wisedome in all things.

Vers. 7. Ask and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

The third head of doctrine serveth to stir us up to instancie in prayer. *Doct.* 1. Great is our need, who like beggers want all things, and must seek all of God; Therefore, *Ask*, saith he. 2. Albeit we obtain not at first what we lack; yet must we not fall off from prayer, but continue instantly to *seek and knock*. 3. We shall not be refused of any needfull suite that we make, nor shall we be excluded from fellowship with God, if we knock to have entrie: for. *Every one* who in faith *do seek* (what God alloweth to be sought) *receiveth*, &c. 4. We may assure our selves that the returne of our prayers shall not be unprofitable, far lesse hurtfull, for God will not deal worse with his Children, that Men do with theirs; for, *What man* saith he, *will give a stone for bread,*

or a serpent for fish to his Child? 5. Whatsoever good could be expected by our Children from us, their naturall, sinfull Parents, whose affections are corrupt, that and much more, yea every thing that is good, may be expected in prayer from God; for, *If ye being evil, &c.* 6. Such Disciples of Christ as depend on God by prayer, are accounted Gods Children: for in stead of *children*, he putteth *them that ask him.* 7. Such as would have their prayers granted, must not live as they list, but do to others so as in reason they would be done unto by others; Therefore, *As you would*, &c. saith he, *do ye unto them.* 1. The scope of the Scriptures is first to make men disciples to Christ, and then righteous in their conversation; for, *This is the Law and the Prophets.*

Vers. 13. Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

The fourth head of doctrine concerning the difficulty of the way to Heaven. *Doct.* 1. Every man is travelling in the course of his life, either unto life or to destruction; there is not a third way beside the *strait* and *wide gate.* 2. The gate which leadeth unto life is *strait*, and the way *narrow*, and full of difficulties to our corrupt nature; but the way which leadeth unto destruction *is broad*, and the gate *wide* without impediments; a way not crossing mens corrupt lusts. 3. Because of the easinesse of the way to hell many go in thereat, nothing fearing the issue, but for the difficulty of the way to heaven, few *do finde it*, few *do walk in it.* 4. Christs disciples having this strait-way revealed to them in the word, should chuse rather to go alone to life, then go with the multitude unto destruction; for, *Enter in at the strait gate*, saith our Lord, *for wide is the other.*

Vers. 15. Beware of false Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16. Ye ſhall know them by their fruits? Do men gather grapes of thorns, or figs of thiſtles?

The fifth head concerning falſe Prophets, or falſe Teachers, which either preach falſe doctrine, or true doctrine in a corrupt manner, and for wrong ends, by whom the Lords people are in no ſmall danger, to be led away from the power of godlineſſe, unto the dead courſe of a powerleſſe formality, 2 *Tim.* 3. 5. Of ſuch Chriſt bids *us beware*, ſaying, *Beware of falſe Prophets*: the reaſons are three, which yeeld ſo many doctrines. The 1. They will fain themſelves to be true Chriſtians, that they may find room among the ſheep of Chriſt: Therefore beware of them; for, *They come to you*, ſaith he, *in ſheeps clothing*. 2. Inwardly and in effect ſuch Teachers are not for *ſaving*, but for *deſtroying* of ſouls; for, *inwardly they are ravening wolves*. 3. They cannot ſo lurk, but ye may diſcern them by their falſe doctrine, or corrupt handling of the truth, or by their graceleſſe converſation, and their earthly wayes, and ends, *Ye ſhall know them by their fruits*, ſaith he, Therefore beware of them.

Verſ. 17. Even ſo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evill fruit.

18. A good tree cannot bring forth evill fruit; neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewen down and caſt into the fire.

20. Wherefore by their fruits ye ſhall know them.

He cleareth and confirmeth this third reaſon, by a ſimilitude from trees, teaching us, that as men gather not good fruits from Thorn, and Thiſtles, but good Trees bear good Fruit, and cannot bear ill Fruit, as their kindly and ordinary birth: and ill Trees bear ill fruit, and cannot bear good fruit, as their kindly birth: ſo true and falſe Teachers are to be known by their fruits. *Doct.* 1. The Lord ſealeth the honeſty of faithfull Teachers with a holy life, and doth plague falſe teachers with

the outbreaking of their rottennesse. 2. As destruction abideth the tree, that beareth not good Fruit, and much more the which beareth ill fruit, so destruction abideth the false Teacher; for, *Every tree that bringeth not forth good fruit, is hewen down.*

Vers. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdome of heaven: but he that doth the will of my Father which is in Heaven.

The sixth and last head of Christs Sermon, concerning the necessity of believing, and obeying of his doctrin, and putting it uprightly in practise, which our Lord doth presse by three reasons: The first is, Not every one that esteemeth himselfe to be Christs servant and doth confesse him to be his Lord, shall be saved: but the man onely who putteth in practice God's will: Therefore it is necessary that faith and obedience of Christs doctrine be carefully practised. *Doct.* 1. A man may professe himselfe a Christian, and seeme to be zealous in avowing Christ to be his Lord, and yet be disobedient to the doctrine; For Christs word doth import this, that *Some may call him Lord, Lord, who doe not his Fathers will.* 2. Professours of christianity, without the practice of sound faith and repentance shall be excluded out of heaven; for the sentence is clear, *Not every one that saith to me, Lord, Lord, shall enter into the Kingdome of Heaven.* 3. Such as study to obey Gods will revealed in the Gospell, that is, to believe in the Son of God, and to testifie their faith by a holy conversation, shall be surely saved; for, *He that doth the will of my Father which is in heaven, shall enter into the Kingdome of heaven*; now the will of God revealed in the word, is, that he whom the law condemneth, should flee to Christ Jesus by faith, and study to bring forth the fruits of newnesse of life.

Vers. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderfull works?

23. And then will I professe unto them, I never knew

knew you: depart from me ye that work iniquity.

The second reason to this meaning, Many conceave now, that this plea of being Prophets, and workers of miracles in my name, will be sufficient for their salvation in the day of judgement, who then at that day will find themselves disappointed of their hopes, because they have not been workers of righteousnesse: Therefore reall obedience of my doctrine is necessary, *Doct.* 1. There is a day of judgement appointed for all men when Christ shll sit as Judge: for it is said, *Many shall come to me at that day*, and *I shall say*, i.e. Give the Sentence. 2. Many doe build hopes of heaven, upon great gifts and imployments in the Ministry, given to them with some successe, who shall be rejected of Christ; for, *Many will say to me, Have I not prophesied?* unto whom I will say, *Depart from me.* 3. All men had need to beware, least they deceive themselves in the matter of their owne salvation, when they hear that Preachers, and Prophets, and workers of miracles deceive themselves, and may be destitute of saving faith and sound repentance, which they doe preach to others; for it is said, *Many will say to me in that day, we have prophesied.* 4. Such as Christ shall reject at the last day, were never indued with saving grace, or, accounted by him for true Believers; for Christ saith. *I will professe to them, I never knew you*; that is, I never approved you for any of my true disciples. 5. Such as are destitute of true faith and repentance, how specious soever their gifts and outward conversation seeme to be to themselves, or others, are in Christs account but workers of iniquity, and shall not dwell in his company in heaven: for unto them who have no more but such stuffe as is here spoken of, he will say, *Depart from me ye that work iniquity*; let a unrenewed man preach, or pray, or cast out devils, or convert soules, he is still but a *Worker of iniquity*, because he is not drawn in the sense of sin to believe in Christ, and to draw vertue out of him unto sanctification.

Vers. 24. Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25. And the raine descended, and the floods came,

and

and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand.

27. And the raine descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

A third reason, For the necessity of our putting the Doctrine of faith and Repentance in practice, is, He that doth Christs sayings, is like a wise builder, whose work is able to abide the triall, and he that doth not practise Christs doctrine, is like a foolish builder, whose work is overturned when it is tryed; therefore the practising of Christs doctrine is necessary. *Doct.* 1. Our Lord is an accurate observer of the inward disposition of mens hearts, and conversation, for so his carefull urging of the doing of his word doth import. 2. The building of mens hope for salvation, is not alike well grounded, for some lay their ground solidly, and in renouncing of all vain confidence, they close by a lively Faith with Christ, as the onely worker and supporter of their hopes, and grow up in him unto a holy Temple to the Lord; others lay their ground slightly upon outward hearing and profession, and such like weak and sandy foundations, and both of them seeme to be alike before the tryall come: for so doth this comparison import. 3. As the rain from above, the floods from beneath, and the winds round about, beating at a house on all hands. make full tryall of the well-grounding thereof; so shall the building of mens hope for salvation, be no lesse exactly tryed, and he that is a Practiser of Faith and Repentance, shall abide the tryall, and shall not be disappointed of his hopes, *but found to be a wise man*, and he that is a hearer only of Christs doctrine, who doth not labour to practice it, in believing and obeying his word, shall find his ground work ruined, in the day of tryall, and himself declared to be *foolish*, for this is our Lords meaning. 4. There is a great need for every man to examine himself, and to make fast work of his Faith

in

in Christ, and ſtudy of ſanctification, becauſe the ruine of the building of the hopes of ſalvation in a counterfeit Chriſtian is horrible; for, *Great is the fall of that houſe*, ſaith our Lord.

Verſ. 28. And it came to paſſe when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29. For he taught them as one having authority, and not as the Scribes.

This is the effect of Chriſts ſermon on the Mount. *Doct.* 1. The power of Chriſts Word is able to convince all the hearers of it, and to force them to admire the truth thereof; for, *The people were aſtonied at his doctrine.* 2. Beſide the authority of a faithfull Miniſter, there was alſo ſoveraign Majeſty to be ſeen in Chriſts Teaching, proper to himſelf, as the Maſter and Lord of all men; for, *He taught them as one having authority.* 3. Such as ſtudy not to glorifie God in their miniſtry, do loſe their own eſtimation alſo, for the Scribes, who being ignorant of the nature of Faith and Repentance, did preach mens traditions, ſtudied not to practiſe the truth, but ſought their own, and not Gods glory, did loſe their own authority, even at the peoples hand; for it is ſaid, *Chriſt taught with authority, and not as the Scribes.*

CHAPTER. VIII.

Our Lord gives evidence of his divine power, grace, ſoveraignty and wiſedome in miraculous healing of ſundry diſeaſes. 18. *In tryall of Diſciples.* 23. *In rebuking the tempeſtuous winds and ſeas.* 27. *In tryall of the Gadarens.*

Verſ. 1. WHen he was come down from the mountain, great multitudes followed him.

2. And behold there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

The

THe first evidence of Christs divine power and grace, is, the miraculous healing of the leper. In whose example these things are to be learned. 1. That Christs God-head and divine power must be laid, as a ground by every one who come unto him, else nothing can be expected, according as this leper gives him the glory of curing a miraculous disease, saying, *Thou canst make me clean.* 2. We must submit our selves to his will in temporall benefits, not having any certain promise to obtain them, and still give unto him the glory of power to grant our desires, whether he satisfie us or not; for, *If thou wilt* saith he, *thou canst make me clean.* 3. Nothing can keep a needy soul from Christ, when it seeth relief in him, it leapeth over all impediments, as this leper, contrary to the prohibition of the ceremoniall law, presseth through a multitude, and cometh to him.

Vers. 3. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

In our Lords hearkning to the Leper: Learn, 1. That Christ abhorreth not the vilest of those who come unto him, how loathsome soever, and that he can touch the unclean, and not be infected by pollution, but is able to cleanse filthinesse by the touch of his power; for, *He put forth his hand, and touched him.* 2. That Christ did professe openly his own divine power; for absolutely he commanded in his own name and authority, as God, the departing of the sicknesse, saying, *I will be thou clean*, and this he proved in effect, immediately by cleansing the leper in a moment; for, *Immediately the leprosie was cleansed.*

Verse 4. And Iesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

In this direction given to the leper, to shew himself to the Priest, who according to the law was judge in the case of leprosie, Learn, 1. That Christs benefits will abide the tryall, and be found to be solid, even his foes being

Judges:

Judges; therefore he will have the *Man healed, to go to the Priest*, who was appointed Judge of the cleansing of leprosie. 2. That Christ will not allow any man to speak of him, but as he is directed, therefore he would have the work found to be divine by the Priest, before it should be known, that it was his work; for his own greater glory; therefore saith he, *See thou tell no man.* 3. That Christ would have the ceremonial Law keept, so long as the time thereof indured, saying, *Offer the gift that Moses commanded.* 4. That if our Lord suspend the manifesting of his glory, it is for manifesting of it in a fitter time, to the convincing of his adversaries, and confirmation of the faith of his own: Therefore he will have a *Sacrifice offered unto God*, for the cleansing, that the God-head of the Cleanser may be seen, and a testimony given against them, who would not acknowledge his power to be divine.

Vers. 5. And when Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him.

6. And saying, Lord, my servant lieth at home sick of the palsie, grievously tormented.

Another evidence of Christs divine power, is the healing of the Centurions servant, Wherein learn, That Gods election, calling, and saving grace, runs to all ranks of men, without exception; for here a man of War, a Commander, induced with faith, *a Centurion, and a Gentile cometh to him.* 2. That faith working by love can make an errand to Christ for others, no lesse then for itself, for *My servant lieth sick*, saith the Centurion. 3. Faith accounts misery, laid before Christ, a motive good enough for mercy to work on: Therefore saith he, *My servant is grievously tormented.*

Vers. 7. And Jesus saith unto him, I will come and heal him.

In Christs answer learn, 1. How ready our Lord is to hear prayer proceeding from faith and love: for he answereth quickly, *I will heal him.* 2. That when the party afflicted cannot stir, Christ will be content to make the travell, as here he saith, *I will come and heal him.* 3. The Centurion did not expressely ask so much

much, as is here granted, but half a word from faith serveth Christ, he will give unto it a compleat answer, *My servant is sick*, saith the Centurion; *I will come and heal him*, saith Christ.

Verse 8. The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9. For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

In the Centurions answer learn, That faith hath a high esteem of Christ, and a low esteem of it selfe, as is seen in the Centurions saying, *I am not worthy that thou shouldest come under my roof.* 2. That faith is content with Christs word, without bodily presence, and looks for no lesse effect from his word then from his presence; for, *Speake* saith he, *the word only, and my servant shall be made whole.* 3. That faith acknowledgeth all power and authority over all things to be eminently in Christ; and in specieall, that all sicknesses are Christs souldiers, and servants, to go or stay as he commands, in a far more excellent way then a Centurion can command his Souldiers; for, saith he, *I am a man under authority*, &c. Therefore thou, who art supream in authority over all, mayest do more then I.

Vers. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

Christ is said to *Marvell*, not that he is ignorant of the cause of this glorious faith of the Centurion: for Christ was author of it, and did give it unto him; but because it was to be wondred at by the Disciples, and Christ did use some externall gesture of wondering, to make the Centurions faith to be so much the more taken notice of, and therefore, he is said to *Marvell*: Hence learn, 1. That faith the greater it is, the more it pitcheth on Christs Deitie: the more work it puts upon him, It is the more pleasing to him: he delights in his own gift of grace where ever he sees it; he will marvellously entertaine it,

and

and hold it forth as a rarity unto others; this is it, that *He marvelled*, and *spake of it* to his followers. 2. That the more meanes, and the more time that a man hath had to grow strong in the faith, and yet hath profited little, the more is he to be blamed, and to be reproached, in comparison of these who profit by few meanes: This is it which Christ saith, *I have not found so great faith in Israel, as in this Centurion*, a born Ethnick.

Vers. 11. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdome of heaven.

12. But the Children of the Kingdome shall be cast out into utter darknesse: there shall be weeping and gnashing of teeth.

Upon this occasion, our Lord prophesieth of the calling of the Gentiles, vers. 11. and rejection of the Jewes, vers. 12. Whence we learn, 1. That such of the Gentiles as beleeve in Jesus Christ, are joyned in society with Abraham, Isaac, and Jacob; and that out of whatsoever Nation they shall come, unto Christ, they shall be incorporate in the same fellowship of grace and glory; for, they shall sit down in the *Kingdome of heaven with Abraham*, &c. 2. Whatsoever was our Lords purpose, about the choosing of the Sacramentall Signes of his Supper, we are sure that he esteemed *sociall sitting of the Saints at Table*, a fit signe to represent their fellowship one with another, in grace and glory; and that he thought it good, before the institution of the Sacrament, to acquaint his Disciples with such a form of speech, as might expresse so much; for instead of saying, *Many shall be partakers with Abraham, Isaac, and Jacob, of life, joy, and honour*, He saith, *Many shall* SIT DOWN TO TABLE *with Abraham, Isaac, and Jacob*. 3. Whosoever are born within the compasse of a Nationall Covenant with God, are Children of *the Kingdome*, that is, have an externall title to be heyres of *the Kingdome*, for therefore are the Jewes who were born under the Covenant, called *Children of the Kingdome*. 4. If a man have no more but the externall honour of

a Covenanter for the Kingdome, and do want faith in Christ; he shall be stripped naked of that externall honour also: for, here it is said of such, *The Children of the Kingdome shall be cast out.* 5. Such as are debarred from heaven, are cast into *Outer darknesse*, that is, in extream misery, confusion, horrour, and torment in hell; *where shall be weeping and gnashing of teeth*, that is, where shall be nothing but desprate sorrow.

Vers. 13. And Iesus said unto the Centurion, Go thy way, and as thou hast beleeved, so be it done unto thee. And his servant was healed in the selfe same houre.

After reproving and threatning the Iewes, Christ turneth about, and speaketh graciously to the Centurion. *Doct.* 1. Christ will never be so incensed against his foes, as to forget his friends: Therefore this threatning of the misbelief of the Iewes, makes not our Lord forget his respect to this *faithfull Centurion.* 2. Christ will not disappoint the hopes of his own; but as they believe so shall it be: they that believe in him shall not be ashamed, therefore saith he here, *As thou hast believed, so be it done unto thee.* 3. Christs word and power needs not his bodily presence, for bringing forth the effect promised: for the Centurions servant was healed, being absent in place, *On the selfe same houre.*

Vers. 14. And when Iesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15. And he touched her hand, and the fever left her, and she arose and ministred unto them.

In this healing of Peters wives mother, Learn, 1. That marriage is lawfull, and honourable in the Preachers of the Gospel, for Peter being called to the Apostleship, keepeth his wife, and his house, and entertaineth *his wives mother.* 2. Christ will not disdain to visit the families of his own, how mean soever they be; for, he commeth *to Peters house.* 3. The speciall thing our Lord taketh notice of in the house, he commeth unto, is, What aileth any in it, and what need they stand into of his help; therefore it is observed of him

here,

here, that *he saw Peters wifes mother lying sick of a feaver*, as if there had been nothing else to see. 4. Christ will shew his goodnesse and power, as need is, for the comfort of his friends, as here; *He touched her hand, and the feaver left her.* 3. Albeit this might seem no great matter, in comparison of other miracles, yet faith will observe Christs divine power in a little matter, as clearly as in the greatest work, therefore doth the Evangelist mark this miracle, that *She arose and ministred unto them.* 6. What benefit we receive of Christ, ought to be imployed for service to him, and his followers; for this woman being healed, *Arose and ministred*, or *served Christ and his Disciples*, in such entertainment as Peters house could afford.

Vers. 16. And when the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

In this multitude of miracles, learn. 1. That no time was unseemly unto Christ, when people came unto him; for, *when the even was come*, when rest was due to Christ, after all the dayes dilligence in his calling, *They brought unto him many sick.* 2. Among other effects which sin hath brought upon men, this is one; to be bodily possessed with divels: and it is justice that it so should be, when possession spiritualll is not regarded as it is said, *They brought unto him many possessed with devils.* 3. There is no meane to liberat men of devils, but that they come, or be presented by others unto Christ, as these were *brought to him.* 4. Christ by his word or command, easily can deliver men from deepest possession; for, *He cast out the Spirits by his word.* 5. Never man came to him to be helped, whom he cured not, therefore justly do they perish who come not unto him: for of those who came unto him it is said, *He healed ALL that were sick.*

Vers. 17. That it might be fulfilled which was spoken by Esayas the Prophet, saying, himselfe took our infirmities, and bare our sicknesses.

The Evangelist maketh observation of the intent of these works: Hence learn, 1. That all the miraculous cures,

which Christ used upon mens bodies, was to make it evident, that he was the promised Saviour of soules spoken of by the Prophets; for, *These things did be, that it might be fulfilled*, or be known to be fulfilled, *which was spoken by Esayas*. 2. This speedy delivering of the infirm: this universall healing of the sick; this welcoming of them, how unrymous soever they came, proveth that Christ not onely took on him our infirmities, common to man kind, but also by compassion *did bear our sicknesses* so affectionately, that he healed such as came unto him, so readily and shortly, as if the disease had been in his own body.

Verse 18. Now when Iesus saw great multitudes about him, he gave commandement to depart unto the other side.

The report of his miracles being spread abroad, multitudes of the people did flock about him, to gaze and wonder at him. Therefore Christ no wayes loving idle gazing, nor confused confluence of curious people, doth give commandement to his Disciples, by ship to go over the lake of Genesaret, unto the other side. *Doct.* 1. Many do flock after Christ and his Ordinances, rather out of curiosity, and by respects, then out of desire to profit, as is here evident. 2. Christ is not the author, nor allower of confusion, be it under never so specious pretences, as here appeareth. 3. Christ will rather depart then foster folly; he loveth not to feed any mans curiosity, but to be profitable, he loveth not worldly pomp, but to be believed into, and to be loved for salvation; Therefore, *Hee gave commandement to depart unto the other side.*

Verse 19. And a certain scribe came, and said unto him, Master I will follow thee wheresoever thou goest.

Vers. 20. And Iesus saith unto him, the foxes have holes, and the birds of the ayre have nests; but the Son of man hath not where to lay his head.

A scribe perceiving how Christ was esteemed of, doth make offer absolutely to be his Disciple and servant: but first, with an eye to his own ease, profit and honour, as appeareth by

Christs

Christs answer; then rashly, not considering his own inability, nor what hazards and difficulties he had to passe, in case of following of Christ, and withall intruding himselfe in Christs Ministry, saying, *I will follow thee whethersoever thou goest.* Our Lord meeting the mans mind, rather then his words, doth professe himselfe indeed to be the promised Messiah, now incarnat, and made the Son of man: next, that he had voluntarily emptyed himselfe so far of honour, riches, and ease, as he had no certain place of residence, no not so much as a Foxes den, or birds nest, nor any houshould stuffe, whereon to lay his head. This did our sins deserve, and this Christ was content to suffer, for ransoming of us, and procuring right for large allowance unto us, and to season and sanctifie every meane estate, and degree of life, to such as should be called unto it: now whether this Scribe made his offer good or not, it is not materiall: but howsoever, we learn; 1. That such as will follow Christ, must make resolution to be content with such allowance, and fare, as the Captain of our salvation was content with: for so doth Christs answer import. 2. Whosoever do offer their service unto Christ, especially in the Ministry, should look well what motives do induce them, and that they be not seeking the world in his service, or else, they may fall short of their intention, and be disclaimed of Christ, as unfit to be accounted his servants, for this is it which the answer doth speake.

Vers. 21. And another of his Disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Iesus said unto him, follow me, and let the dead bury their dead.

Here is another man called to follow Christ, who desires a delay, and putteth off the matter with an excuse, till his old father were dead and buried: Hence learn, 1. That such as Christ hath a minde to call to the Ministry, he will send them out: for here is a Disciple, who hath no mind to follow Christ, unto the constant attendance of the Ministry, and yet Christ intends to have him. 2. A true calling may be met possibly at first, with an unwilling minde, either altogether refusing the Ministry, or shifting off the calling for a time, for this

man desires to be let alone till his aged father should die, that he might discharge the last duty unto him, ere he followed Christs call; *Suffer me first to bury my father*, saith he. 3. Christ will not take a refusall of the man, whom he intends to imploy, and that no pretence of doing duty to mens bodies shall be taken for an excuse for the not taking charge of souls, when Christ doth call, for Christ urgeth him still, saying, *Follow me*. 4. Common civil duties may be done by any men, but the work of the Ministry only by men chosen, and called, and sent, *Therefore follow thou me*, saith Christ, *and let the dead bury their dead*, that is, men dead in their sins are sufficient for such a work, as burying the dead, *but follow thou* this higher imployment.

Vers. 23. And when he was entred into a ship, his disciples followed him,

24. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep

25. And his disciples came unto him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes, and the sea, and there was a great calm.

27. But the men marvelled, saying, what manner of man is this, that even the windes and the sea obey him?

In this miracle observe, 1. That our Lord of set purpose, will lead his Disciples into dangers, for the stirring up, and triall of their faith and for evidencing of his own glory; for, *He enters into a ship* for this end, and maketh his *Disciples follow him*, wherein they might safely hazard indeed when he went before, and did give warrand to them to follow. 2. His presence excemeth not his Disciples from trouble, and danger; for, *Now there arose a great tempest in the sea*. 3. Our Lord as he took on him our nature, so also he subjected himself to our naturall and sinlesse infirmities, for being weary

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on the land, he fals *asleep in the ship.* 4. The church my be like to be drowned, and Christ may seem to neglect the matter; for the Church now in the ship, *was covered with the waves, but he was a sleep in the ship.* 5. The church must beleeve Christ to be God, and able to deliver them, albeit he seem as it were sleeping among them, because he can carry himself as one asleep, and that of his purpose in his wisedome, to the end he may be awaked by their prayers, as by the Disciples here, *They came and awoke him, and cryed, Lord, save us we perish.* 6. As sense of danger and need, is a choise argument, when we deal with Christ for help; (for, *We perish*, speaketh much) so is it an ordinary forerunner of deliverance and help; for, *Save us we perish*, went before the rebuking of the winde. 7. It is a sinful misbelief to be too much feared to perish in Christs company and service: therefore, *He rebuked them*; saying, *why are ye fearfull?* 8. He can put difference between small faith, and no faith, and as he will reprove unbelief, so will he not despise the smallest measure of belief, therefore saith he, *O ye of little faith.* 9. Whether he seem to sleep, or to be awake, he is Lord of Heaven and Earth, ruler and commander of winde, sea and land, whom all the creatures must obey, *For he arose and rebuked the winds, and there was a calme.* 10. The glory of the deliverance, which Christ doth give to his people, in their greatest strait is marvellous, and far above all that they can apprehend ere it come: for when the Disciples looking as men on the Lords work, saw the great calme, *they marvelled.* 11. The faith which Christs Disciples had of his God-head, was little in comparison of what they had ground for, even from the works of the glory thereof, demonstrate unto them; for say they, *what manner of man is this, that even the windes and the sea obey him?*

Vers. 28. And when he was come to the other side into the countrey of the Gergesens, there met him two possessed with devils comming out of the tombs, exceeding fierce, so that no man might passe by that way.

29. And behold they cryed out, saying, what have

we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?

30. And there was a good way of from them an herd of many swine, feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their wayes into the city, and told every thing, and what was befallen to the possessed of the devils.

34. And behold the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

The last part of the Chapter, containeth the delivery of the two men possessed with devils: Wherein learn, 1. That Christ went no whether, but for a speciall errand; pity to these two poor possessed men, moved him to crosse *The sea, or the lech of Tiberias*, and when he came to the other side, his errand appeares, *The two possessed men are presented unto him.* 2. Christ can make the devils bring men unto him, nill they, will they, for here there *Met him two possessed with devils.* 3. The malice of the devils is exceeding cruell, where they can get liberty to shew it against man; for they drive these men from the society of other men, unto the saddest spectacle of tombes or sepulchers, they imbitter them with rage and fierce anger, and move them to come against all other men, so, *That no man could passe by that way.* 4. How powerfull soever devils be, yet they can neither stand out against Christs power, nor flee from him. nor abide his presence: Therefore, *They cry out for fear of him.* 5. The case of possessed souls, in whom the Spirit of disobedience doth rule, is to be seen in these whose bodies were possessed with devils, the man is their lodging house; he is no more master of his own actions,

but

but is Satans slave; The mans eyes look for Satan, his hands and feet work and walk for Satan, his throat is made Satans Blowing-horn: his mouth speaketh for Satan, and here they cry out by the Poor mans throat, saying, *what have we to do with thee?* 6. Devils did know Christ to be the Son of God, but they knew also that he came not in the world for their good, but to be Saviour of men; therefore, *What have we to do with thee*, say they. 7. Albeit it be not in the devils power, nor to yeeld to Christ, yet they retain their wicked averseneſſe to obey him, being loath to leave the poſſeſſion they have gotten: they would be let alone by him, if they could, and do wickedly plead for it, saying, *What have we to do with thee?* 8. They know there is a time comming, when they shall be more tormented then they are as yet; even the day of Judgement, and this they tremble at, saying, *Art thou come to torment us before the time?* 9. They cannot hurt so much as a sow except Christ, Lord of Heaven and Earth, do suffer them; therefore the devils besought Christ, saying, *If thou cast us out, suffer us to go away into the herd of swine.* 10. The Lord suffereth somtime Satan to have his will of mens bodies and goods, for their tryal; as here to go into the Gadarens swine, to try the owners mind; therfore Christ said unto them, *Go*, 11. These wicked Spirits love alwayes to do evil, and make it a sport to destroy what they are permitted: Therefore, *they drove the swine headlong into the sea, and made them perish in the water.* 12. To the end that the tryall of men may be perfited, Christ will have them to know the Spirituall benefits of the Gospel, as well as the temporall inconveniences following it. This is the reason that Christ will have the Gadarens to know as well of the delivery of men possessed with divels, as of the drowning of the swine; for, *The swineherds tell them of all*, that so they might be inexcusable. 13. Men left to their own selves, will choose any thing rather then Christ, and will do no better then *these Gadarens did.* 14. Temporall losse of swine is so great in the worldly mens estimation, that spiritualls advantage is nothing esteemed of: for the Gadarens are not so moved with the delivery of the souls and bodies of the possessed men, as they are with the losse of their swine. 15. If men see nothing of Christs sweet mercies, but only take up his

power, they will be loath to have him in their company; therefore these Gadarens do *Beseech him to depart from them.* Such worldly men will rather quit the Gospel, then hazard their worldly goods. 16. This is the greatest token of Christs leaving a place, or not comming into a place, when the whole incorporation, city, or place doth consist only of Gadarens, and all do consent that he should depart: for there apparantly, he hath no errand to stay him; and wheresoever Christ hath no imployment, thence will he remove.

CHAPTER. IX.

Here are more evidences of Christs divine power, authority, and love to his people, in healing the palsie, and pardoning of sin, vers. 8. *Calling of Matthew, and defending of his Disciples,* vers. 17. *Removing of sicknesse.* Vers. 22. *Raising the dead.* vers. 31. *Dispossessing devils.* vers. 35. *And care to have ministers provided for the conversion of soules.*

Vers. 1. And he entred into a ship, and passed over, and came into his owne city.

He commeth to Capernaum, which is called his *own city,* not only because he dwelt in it, but because he had a number of his own in it, as may be gathered from the history, Hence learn. 1. That the more godly persons be in a city, the more the Lord will own it: and albeit a city for the most part bee unthankfull (as Capernaum was) yet will not the ungratitude of the multitude hinder him to be good to his own in it, for Christ here returneth to *Capernaum,* and makes it be stiled, *His own city.*

Vers. 2. And behold, they brought to him a man sick of the palsie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins are forgiven thee.

In the healing of the soule and body of the man sick of the palsie: learn. 1. That such as are seeking benefit of Christ, will

will watch for opportunity to finde him. When Christ cometh to Capernaum, certain men do bring out *One sick of the palsie to him.* 2. It is an act of lively faith as to come to Christ; so also to help others to come unto Christ; for of those that bring the palsie sick to Christ, as well as of the palsie sick himselfe, it is said, *Jesus saw their faith.* 3. Our Lord loves to entertain faith with evidences of respect unto the believers; for, *Jesus seeing their faith speaketh comfortably unto the palsie sick.* 4. When Christ will heal sicknesse, and miseries at the root, he takes away sin, and forgiveth it: therefore saith he to the palsie sick, *Thy sins are forgiven thee.* 5. When he remitteth sin, he advanceth a man to Son-ship: and doth regenerate him; Therefore Christ doth here call him, *Son*, while he pronounceth *him forgiven.* 6. The man whose sins are forgiven, is blessed, albeit his outward condition do seeme miserable: Therefore Jesus biddeth the sick *of the palsie, be of good chear*, because his *sins were forgiven.*

Vers. 3. And behold, certain of the Scribes said within themselves, This man blasphemeth.

The adversaries of Christ conceive ill thoughts of this his mercy to the palsie sick: Hence learn, 1. That it is no wonder to see Christs followers misconstrued, for the Scribes thinke of Christ himselfe, *that he blasphemeth.* 2. Even these who are of the learned sort, who should know him best, may be mistaken about him; for, *Certain of the Scribes misconstrue him.* 3. Any vail is sufficient to Blind-fold the wicked, for these men will not see Christ to be God, notwithstanding he doth demonstrate his deitie daily, because they see him to be a man; *This man*, say they, *blasphemeth.* 4. Christs forgiving sins by his own authority, was a plain avowing himself to be very God, for who can forgive sins so but God? And this is the ground whereupon the Scribes do think Christ guilty of blasphemie, that being, as they thought a man, and no more, he did forgive sins by his own authority, which is the property of God.

Vers. 4. And Iesus knowing their thoughts, said, Wherefore think ye evill in your hearts?

Christ will prove himself to be God, by discovering their inward

inward thoughts: Hence learn, 1. That the more the God-head of our Lord be opposed, the more will he shew himselfe to be God, in the face of his adversaries: And here he turneth out the inside of the Scribes mind, shewing himself the searcher of hearts; for it is said, *Jesus knowing their thoughts.* 2. Thoughts go not free before God, Men shall give account of them; for, here the Scribes are challenged of thoughts, *wherefore think ye evill?* 3. It is a sin, and a fearfull one, to think in our heart, that Christ is not very God, for which no man shall be able to answer, when he shall be challenged, more then those men were able to whom Christ said, *wherefore think ye evill in your hearts?*

Vers. 5. For whether is it easier to say, Thy sins be forgiven thee? Or to say, arise, and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the Palsie) Arise take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

He demonstrateth himselfe yet more to be true God, even his enemies being judges, by discovering so much power in his works, as they acknowledged to be divine: Hence learn, 1. That our Lord his works are able to convince the adversaries of his God-head, themselves being Judges; for, *whether*, saith he, *is it easier?* &c. 2. Christs forgiving sins in his own name and authority; and his setting a man sick of a Palsie, whole and strong upon his feet, in a moment, are both convincing evidences of Christs God-head; The argument may be framed thus, He who healeth the Palsie sick in a moment by his own power, giveth a convincing evidence of his God-head, (even the Scribes, Christs adversaries being judges) But Christ doth heale the sick in a moment by his own power, (as he proveth sensibly in his healing the Palsie before their eyes) Therefore Christ giveth a convincing evidence of his God-head, the Scribes and adversaries being judges; Another convincing argument may be thus, He who hath power *of himselfe* to heale the palsie, doth without blasphemy give out himselfe

selfe to be God, in forgiving sins by his own authority (even in the judgement of his adversaries, who esteemed the healing of the palsie in his own name, to be lesse easie then to pronounce forgivenesse of sins in his own name) But Christ hath power of himself to heale the palsie, and sensibly sheweth the same in healing thereof, to the intent his adversaries may know that he in the time of his humiliation in the flesh had power on earth to forgive sins, Therefore Christ without blasphemie giveth out himselfe to be God, in forgiving sins by his own authority; and so the adversaries of his God-head, the Scribes were confounded.

Vers. 8. **But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.**

The Pharisees are put to shame, and yet do not glorifie God; But the multitude do acknowledge divine power manifested in this work. *Doct.* 1. When the learned refuse to give to Christ glory, God can make others to glorifie him; as the multitude here do glorifie God, for what they see in Christ, when the Scribes are dumb. 2. The light of a miracle may convince a man, and lift him up to see divine properties in Christ, and yet not be sufficient to settle him in the faith, that Christ is God and Man in one person: for here the multitude doe come short of a full testimony that Christ is God: they glorifie God who had given such power to *Men*, not having yet the knowledge, that *The Man* was God in catnat.

Vers. 9. *&c. to* 14. **And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith unto him. Follow me. And he arose and followed him.**

In Matthew his conversion and calling to the Apostleship, Learn, 1. That it is our dutie, when we may edify others, to declare what proof we have of Gods mercy toward our selves, albeit the glorifying of God by this mean be joyned with abasing of our own estimation; for Matthew here gives us an example so to do, in relating how himself, when Christ called him, was found in a base and odious office among the Jewes, to wit,

a Customer, who had sold his own credit, and all mens kindnesse for love of gain. 2. The grace of effectuall calling is not prevened by any goodnesse in man; for, *Matthew is sitting at the receit of custome*, without taking notice of Christ, all the time he had been in Capernaum, before this time: yet Christ with a speciall eye of compassion and love doth now look on him, convert and call him to be an Apostle. 3. The operation of grace is invincible; for Matthew here without more ado, breaketh through all impediments, ariseth, leaveth the Custom-house, *and followeth Christ*.

Vers. 10. And it came to passe, as Iesus sate at meat in the house, behold, many Publicans and sinners came and sate down with him and his Disciples.

After this, Matthew doth entertain Christ in his house: upon which occasion other Publicans also do come in unto Christ: Hence learn, That a soule which hath tasted of the grace and love of Christ, cannot chuse but fall in love with him, and his followers; for Matthew now cannot satisfie himselfe, till he get Christ and his Disciples to eat with him at his house. 2. Christ will not refuse to take, and give signes of friendship and love, where he knoweth he is loved: for here he commeth and his Disciples with him, to eat at the Publicans house. 3. The observation of Christs kind respect to any one sinner, may give encouragement to the rest, to draw neer unto him also: for because Christ will come to a Publicans house to eat with him: *Many Publicans and sinners came and sate down also with him and his Disciples.*

Vers. 11. And when the Pharisees saw it, they said unto his Disciples, Why eateth your master with Pulicans and sinners?

The Pharisees cannot endure this his familiar conversing with sinners. *Doct.* 1. Such as are not humbled in the sense of their own sins, will take occasion of carping against God, if he deale otherwise with his own children then they can allow; if he shew signes of favour to others, whom they judge more sinfull then themselves: This is the ground of the Pharisees accusing Christ, because, *He eateth with sinners.* 2.

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They who are least sensible of their own sins, will be greatest enemies to such, as in the sense of sin are seeking Communion with Christ: and no greater temptations have young Christians to waken them, then from old hypocrites: The converted Publicans are disdained, Christ and his Disciples are quarrelled for their kind carryage towards young converts, onely by the Pharisees: *why eateth your Master with sinners*, say they.

Verse 12. But when Iesus heard *that*, hee said unto them, they that be whole need not a Physician, but they that are sick.

Christ taketh the defence of his Disciples, and cleareth himselfe and them also. *Doct.* 1. Whosoever suffer or are quarrelled for Christs cause, he will take the plea upon himselfe; the Disciples here are questioned, and Christ maketh answer to the Pharisees; Christ justifieth his own deed by three reasons: The first, The Physician may converse with the sick: Therefore I may converse with such publicans and sinners, as find themselves sick of sin; albeit ye who count your selves whole & sound, find no need of such a Physician as I am. Hence learn, 1. That sin is like a sore sicknesse which needeth the true Physician, who is Jesus Christ alone: for so importeth the comparison. 2. All such as are dead in their sins and trespasses, and namely such as are puffed up with conceit of their owne wrighteousnesse, are *whole* and sound in their own estimation, and do misregard the Physitian Christ, as if they stood in no need of him: such were the Pharisees hereby taxed. 3. Such as are sick and sensibly troubled with sin, Christ will converse with them, as with persons standing in need of him; for *They that are sick need the Physician*, saith he.

Vers. 13. But goe ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

The second reason, God never commanded a ceremonie of the Levitiall law, to hinder a necessary duety of mercy, or of the Morall law, as *Hosea* 6. 6. teacheth; Therefore no cere-

ceremonie Leviticall must hinder me to shew mercy on these Publicanes and sinners? Hence learn, 1. That proud men who are puft up with the conceit of their own righteousnesse, and do disdain humbled sinners, are ignorant of the word of God, whatsoever they seem to be in profession of knowledge: Therefore saith Christ to these proud Pharisees, *Goe ye and learn what it meaneth*, &c. 2. God delighteth to shew mercy to sinners, and will not suffer any man to deny mercy to his neighbour, under pretence of observation of some act of outward ceremonie: Commands about outward ceremonies were not appointed to hinder, but to further the work of mercy; for it is said, *I will have mercy and not sacrifice*: The third reason, My errand unto the world is not to call unto repentance such as are righteous in their own eyes, as you are; But to call such as these Publicanes, who are sinners in their own eyes; therefore it is lawfull for me to converse with them, rather then with you: Hence learn, 1. So many of the hearers of the Gospell, as are righteous in their own eyes, do want a warrand to come unto the comfort of Christs mercy and mediation, so long as they remain proud and puft up with opinion of their own righteousnesse; for he saith, *I am not come to call the righteous, but sinners to repentance*: All his doctrine unto the conceited righteous, is, to shew them their unrighteousnesse, and deserved condemnation, and Gods imminent wrath, and to exclude them from the benefit of his Gospel, till they be humbled. 2. Such as are sensible of their sins and unrighteousnesse, who see themselves to have sin, and to want repentance, are the very soules whom Christ is seeking, and whom he came to call, that coming unto him, he might give them repentance; for, he saith, *I am come to call sinners to repentance*. 3. The grace of Christs Gospel doth not give liberty to loosenesse, and sinfull living, but calls men to the course of repentance, that walking on in the way of mortifying sin, Christ may lead them unto salvation; for *I came to call sinners to repentance*, saith he.

Vers. 14. **Then came to him the disciples of Iohn, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?**

Thus

Thus the Pharisees are refuted, now Johns Disciples do come and quarrell for Christs Disciples non-conformity with them in fasting. *Doct.* 1. It is no wonder to see questions arise in the Kirk, for non-conformity in ceremonies; for Johns Disciples do quarrell with Christ, that his Disciples were not conformable to them in the custome of *frequent fasting*. 2. Men are much in love with their own customs, and look more to ceremonies then to substance, and would have their owne practice to be the sole rule which others should follow; for, *why*, say they, *do* WE *fast, but* THY *Disciples fast not?* 3. Such as are given to urge needlesse conformity, give advantage to the enemy, and will readily joyne with Christs adversaries in the controversie to strengthen themselves, and to make their party good; for, *why do we and the Pharisees fast?* say Johns Disciples: They side with the Pharisees, and justifie their course, that they may burden Christ and his Disciples, as the fewer number, with a prejudice.

Vers. 15. And Jesus said unto them, can the children of the bride chamber mourn, as long as the bridegroome is with them? but the dayes will come when the bridegroom shall be taken from them, and then shall they fast.

Christ justifieth his Disciples by two reasons, in which he dealeth with Johns Disciples as with friends, more mildly then with the Pharisees: The first reason is, So long as I am in my Disciples company, it is the time of joy unto them; Therefore to injoyn them fasting, were untimeous: Hence learn, 1. That our Lord Jesus is Bridegroome, and the Church is his Bride, which he espouseth to himselfe to be partaker of all the riches of his grace, and Christs Ministers are the Bridegroomes men, for this the comparison doth import. 2. The Disciples of Christ, so long as Christ was bodily present among them, had days of great joy, as children of the Bridechamber, daily beholding his glory & grace: in which condition they were not called unto fasting: Therefore saith he, *The children of the Bridechamber cannot mourn, as long as the Bridegroom is with them* 3. When the Lord doth withdraw his wonted presence, and usull comforts from us, we are called to fasting, and mourning; for *The*

dayes

dayes shall come, wherein the bridegroom shall be taken from them, and then shall they fast, saith he.

Verse 16. No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17. Neither do men put new wine into old bottels: else the bottels break, and the wine runneth out, and the bottels perish; but they put new wine into new bottels, and both are preserved.

The second reason clothed with two similitudes, is this; The strong exercise of extraordinary fasting is no more fit for the tender and weak condition of my Disciples, then to put a piece of new stiffe cloath upon a tender old coat, which is not able to bear the Seam, or then it is fit to put new wine into old and weak bottels (for this exercise of extraordinary and frequent fasting is fit for stong and exercised Disciples only) Therefore my Disciples are not charged too fast in this their tender condition: Hence learn. 1. That the work of Gods grace in young Converts is very tender, and easily hurt, and must be discreetly entertained, so doth the scope of the similitudes import. 2. When Christians are grown up to some strength, and have their senses exercised, they must be put to answerable paines, and exercise in Religion, for this is *To put new wine in new bottles*, that both may be preserved. 3. If discretion be not used in proportioning the burden of outward exercises of religion, unto the capacity and strength of the Disciples, both the Exercise is lost, and the Disciples are hurt: for this is the meaning of, *the hole of the garment is made more*, the *new wine and the old bottle both are lost*.

Verse 18. While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thine hand upon her, and she shall live.

19. And Iesus arose, and followed him, and *so did* his disciples.

The

The dispute is broken off by the comming of a ruler, praying that his daughter might be raised from death. In the comming of this ruler unto Christ, We learn, 1. That Christ can finde out meanes in his providence to honour himselfe in the midst of all controversies and disputations; for, *A certain Ruler, a man of place commeth and worshippeth him, while he is speaking*, and so breaketh off the dispute. 2. Christ can finde an errand for the man, whom he will draw unto him, as here, by a daughters death: so by some like trouble on a man or on his familie, he can draw the parents unto himselfe. 3. All that come to Christ, are not alike strong in faith. This ruler of the Synagogue requireth both Christs Presence, and the touch of his hand, that his daughter may be raised from dead: *Come*, saith he, *and lay thy hand on Her*. 4. Our gentle Lord refuseth no man, putteth no man away that come unto him; *He arose and followed him.*

Vers. 20. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hemme of his garment.

21. For she said within her self, If I may but touch his garment, I shall be whole.

While Christ is on his way, a sick woman through faith is healed. *Doct.* 1. Poor and rich are alike welcome to Christ, for here while he is going with the Ruler, he neglecteth not this *poor sick woman.* 2. That which doth separate us from the society of the Holy, must not separate us from Christ, but rather drive us unto him; for this woman legally polluted, and so separate from the Temple, and all clean Persons, draweth near *Christ to touch him.* 3. Though all remedies do fail, and our evil be of long endurance, yet Christ must be run unto. for this woman is diseased *twelve years*, yet cometh with hope of help in Christ. 4. Albeit Christ seem to take no notice of us, but to be about the helping of others only, yet must we take notice of him, and draw in to him upon all occasions offered. *As this woman cometh to Christ in his way to the Rulers house*; while grace is in dealing, we must have our share of it. 5. None

can come to Christ rightly, but such as beleeve to be the better of him: and such as come may be perswaded of thelp by him, as this woman assured her self of health, *If she might but touch his garment.*

Vers. 22. But Iesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre)

Christ will not have this work to be hid, but brought to light for good use. *Doct.* 1. Though modest soules resolve quietly to creep to heaven, unknown of others, yet God will have his work in them brought to light, for his own glory, Therefore *Jesus turneth about*, and draweth her forth before the multitude. 2. Faith in Christ gets a sweeter welcome then it can expect: it may come trembling, but shall find joy ere it go; as this woman is *Made whole*, and is declared to be a *Daughter*; begotten by the word of the Gospel, and adopted among Christs children, and is comforted and commended for her faith in the midst of her fears. 3. Our Lord will not suffer any mean of our devising to take the room from the mean appointed by himselfe; Therefore Christ doth not say, thy *Touching* my garment; but, *Thy faith hath made thee whole.*

Vers. 23. And when Iesus came unto the rulers house, and saw the minstrels and the people making a noise.

24. He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorne.

Christ goeth on to the Rulers house, and doth not forget his errand. *Doct.* 1. Christ may give grace to another before thee; but if thou be seeking him, the helping of another shall not hinder thee, but help thee rather, as the womans healing helped the Rulers faith; and so Christ goeth on where he is invited to come. 2. Christ will have nothing counted desparate

which

which he takes in hand; yea, he will have death it selfe esteemed but as a sleep, in comparison of his divine power: nothing is too hard from him; in which sense he saith here; *The Maid is not dead, but sleepeth.* 3. To speak of Christs power to a misbeliever, is but a jest: Therefore these misbelievers *Laughed him to scorn.*

Vers. 25. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Ver. 26. And the fame thereof went abroad into all lands.

In the raising of the Damosel, and consequent of it, Learn, 1. That Christ is the Life and Resurrection, and that his power can easily raise the dead; for here he took *The dead Maid by the hand, and she arose.* 2. The offer of Christs mercy to one, should make his name famous among all, as here his fame for this *One work, went abroad in all that land.*

Verse 27. And when Iesus departed thence, two blinde men followed him, crying, and saying, Thou son of David, have mercy on us.

In the healing of these two blinde men, Learn, 1. That our Lord wearies not to do good; the more he is imployed, the more good he worketh. When Christ departed from the rulers house. *Two blinde men follow him.* 2. When others get almes and mercy from Christ, it should allure moe to come to his deal, as these blinde men hearing of mnay helped, by Christ, do come and cry, *Have mercy on us.* 3. Such as seek good of Christ, must look on him as he is described in Scripture, as he is the promised Messia, the native King of Israel; *Son of David,* say they, *have mercy on us.* 4. Such as believe to get good of Christ, will find a way to follow him, and come at him, albeit they were blinde; for these blinde men *follow* and *cry.* 5. Moe persons in the sense of one need, may joine in one sute unto Christ, for these two blinde men do joine in one cry, saying, *Have mercy on us.* 6. The incarnation of the Son of God is a noble Prop to Faith, *Thou Son of David,* say they, *have mercy,* 7. Mercy is our only

plea with God, and Christ; *Therefore*, say they; *Have mercy on us.*

Vers. 28. And when he was come into the house, the blinde men came to him, and Iesus saith unto them, Beleeve ye that I am able to do this? they said unto him, Yea, Lord.

Christ suffereth them to cry on, till he lead them unto his lodging. *Doct.* 1. The Lord will seem not to regard the prayer which he mindeth to grant, and so will train on the Supplicant patiently to pursue his request: for no answer is given, till the blinde men come to his lodging, and do follow him within doors. 2. Who so love to have any thing from Christ, had need to have a right estimation of his power, and to have their faith fixed; therefore, *Believe ye*, saith Christ, *that I am able to do this?* 3. In things belonging to this life, it is sufficient to believe his *Power*, leaving the matter of his *Will* to himself. Therefore here it is asked only, Believe ye that I am *able*? And they answer, *Yea Lord*, and no more.

Vers. 29. Then touched he their eyes, saying, According to your faith, be it unto you.

30. And their eyes were opened, and Iesus straitly charged them, saying, See that no man know it.

Our Lord toucheth their eyes, and openeth them. *Doct.* 1. Where any faith is, the Lord will strengthen it as need is; therefore albeit no touching was needfull, yet to strengthen their faith *He toucheth their eyes.* 2. Faith shall not be frustrate. Therefore saith Christ, *According to your faith be it unto you*, and *their eyes were opened.* 3. Our Lord loved no rash applause, but that his miracles should be keeped in silence a while, that men might take heed to his doctrine the more resolutely, and praise his work the more solidly: Therefore charged he them, saying, *See that no man know it*, to wit, till I give you warrand.

Vers. 31. But they, when they were departed, spread abroad his fame in all that countrey.

They not taking heed to the command, but consulting their own wit, do contrary to the commandement, therefore is their dis-

disobedience marked; *But they spread abroad his fame*: Whence we learn, That the most specious pretences that can be made, are not able to save a man from Guiltinesse, if he disobey a Command.

Vers. 32. As they went out, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake: and the multitude marvelled, saying, It was never so seen in Israel.

In the healing of the dumb: Learn, 1. Where Satan gets possession, he doth mar the right use of what a man hath of God in one thing or other, in so far as he is not restrained; From some he taketh the wit away, as from the lunatick: from some he taketh their strength, and boweth down their back; From some he taketh their hearing, and from this man he taketh his speech; *He is a dumb man possessed with a devill.* 2. The only remedy of all sort of possession is, To bring the person infested by Satan unto Christ, as this man is brought unto him. 3. When Satan is cast out, the man is set free, and where the Spirit of the Lord is, there is liberty; for, *when the devill is cast out, the dumbe spake.* 4. Where Gods work is rightly seen, the glory of divine and superexcellent power is perceived: Therefore is it that the multitudes marvelled, saying, *It was never so seen in Israel*, meaning, that never any such work was done.

Vers. 34. But the Pharisees said, He casteth out the devils through the prince of the devils.

Satan moveth their dogs to blaspheme Christ. *Doct.* 1. It is a dangerous thing to oppose Christ, for such will at length readily blaspheme him, and will give the glory of his working rather unto the devil, then unto him; as here the *Pharisees said, He casteth out devils, by the prince of devils.*

Vers. 35. And Iesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing every sicknesse and every disease, among the people.

In Christs care of the salvation of the multitude, Learn, 1. That diligence in teaching and preaching the Gospel, is the proper way to convert and save souls, which Christ himselfe hath appointed and practised in his own person, *He went about all Cities and Villages; teaching and preaching.* 2. Justly is the Gospel called the *Gospel of the kingdome*, both of Grace and Glory, seeing it is the light which sheweth the *Kingdome*, the furnisher of weapons to fight for it, It is the Scepter whereby the Subjects of the Kingdome are guided; It is the rule and law for the Subjects life, and it containeth the evidences of the Subjects right unto *the Kingdome*; and being received in a mans heart, it bringeth with it a begun kingdome of righteousnesse, peace, and joy. 3. The best opportunities of peoples conveening, must be taken for teaching the Gospel, and no pains should be spared for that purpose, as men have their particular calling: for Christ the Prince of Pastors *went about all the Cities and Villages, teaching in their synagogues*, 4. Christs miracles were all of them profitable to men, *He healed sicknesses and diseases.* 5. There is no evil or malady of soul or body among people, which our Lord is not able and willing to heal in all those that employ him: for, *He healed every malady, and every disease*, in those which came unto him.

Vers. 36. **But when he saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no shepherd.**

Our Lord compassionatly looketh upon the condition of the people, under their ordinary Teachers the Pharisees. *Doct.* 1. misery of Gods people, is a reason to shew pity when he pleaseth, and specially when they are coveened in a multitude; for it is said, *When he saw the multitudes, he was moved with compassion because they fainted.* 2. They are all as wandring Sheep, who are not gathered in unto the saving faith of Jesus Christ; Therfore these multitudes not yet converted are compared *to scattered sheep*, 3. These men are no Pastors in Christs estimation, who do not teach people righteousnesse and salvation in Christ, who are idle and unfruitfull Shepherds; Such as were the

priests

Priests and Levites at that time, Therefore the multitude here are counted as *Sheep having no Shepherd*, because their teachers did not their duty unto them, in any profitable way.

Verse 37. Then saith he unto his Disciples, The harvest truely is plenteous, but the labourers are few.

48. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

This his commiseration he layeth forth before his Apostles, that they might be effected therewith also. *Doct.* 1. People made willing to heare the Gospell, are like a field ready to be cut down; so the comparison importeth. 2. Sometime the people are more in number, and more willing to heare, then there are able and willing Ministers to teach, and *Then is the harvest plenteous, and the labourers few.* 3. The true Disciples of Christ should carefully observe this, and lay it to heart; therefore is it that Christ layeth this case before his Disciples. 4. True Labourers and faithfull Preachers are Gods speciall gift to a land, worthy to be sought from God by prayer; therefore saith he, *Pray the Lord to send Labourers.* 5. God himself must fit men for the work of the Ministry, and must thrust them forth and give them their Commission, for no man can further the harvest who is not sent; therefore saith he, *Pray that he would send forth, &c.*

CHAPTER X.

In this Chapter is contained the first Commission given by Christ to the Apostles to go Preach, wherein he doth guard them against all difficulties in their Ministerie; and in speciall, povertie and persecution.

Vers. 1. AND when he had called unto him his twelve Disciples, he gave them power *against* unclean spirits, to cast them out, and to heale all manner of sicknesse, and all manner of disease

HEre Christ calleth and furnisheth his Apostles. *Doct.* 1. Christ doth not admit every man unto the work of the Ministry, but chuseth out, and calleth whom he will; as *Here he calleth unto him twelve*, and no other. 2. Christ will have such as shall preach the Gospel, to be Disciples, ere they be Ministers, trained and prepared a while in his company, ere they be put in publick charge; for here, *He called unto him his twelve Disciples.* 3. He fits whom he sends with all gifts and abilities, necessary for the discharge of their Office, as here he gave them power against unclean spirits, &c. 4. Our Lord Jesus is very God, having divine power in himselfe, which he will put forth by what instruments he pleaseth, as here, *He giveth power to his Apostles to work miracles*, in his name and authority.

Vers. 2. Now the names of the twelve Apostles are these, The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother.

3. Philip, and Bartholomew, Thomas and Matthew the Publican, Iames the son of Alpheus, and Lebbeus, whose surname was Thaddeus.

4. Simon the Canaanite, and Iudas Iscariot, who also betrayed him.

In the names of the Apostles we learn, 1. That there must be an order among the Ministers of the Gospel, albeit without starely subjection of all to any one, there may be a priority of order, which nature requires, without supremacy of Jurisdiction: yea, there may be priority of order, without a superiority of *degree in Office*; let be, without superiority of *jurisdiction*; for, here there is a *first*, without naming a *second*: *The first, Simon who is called Peter*, who in the meetings of the Apostles might for orders cause, speak in name of the rest, as elder then the rest, or as Moderator; but had no Lordship nor superiority of office over the rest; for this he disclaims, 1 Peter 5.4. Next we observe, That albeit for a mans own salvation, his conversion and sanctification be necessary, yet want of true grace and sanctification doth not disanull the office

fice of a man outwardly called, nor hinder the lawfulneſſe of his Miniſtery; for *Judas Iſcariot* is here called, and authorized to preach the Goſpel, as Peter was, and is ſent out in a common commiſſion with the reſt; for it is ſaid, *He calleth the twelve, and giveth them power*, of whom Judas is named for one.

Verſ. 5. Theſe twelve Ieſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not,

6. But go ye rather to the loſt ſheep of the houſe of Iſrael.

7. And as ye go, Preach, ſaying, The Kingdome of heaven is at hand.

In the direction learn, 1. That it was neceſſary, that the Jewes ſhould have the firſt offer of the Goſpel, being the viſible Kirk for the time; the people firſt, and before all other in covenant with God; therefore in this firſt commiſſion, the Apoſtles are commanded to keep *within the Jewes bounds*, and not *go to the Gentiles as yet*, nor unto the Samaritans, which were compoſed of the off-ſpring of the mixt multitude of Pagans, who after the captivity of the ten tribes, were planted in their room; for, *Go not in the way of the Gentiles*, but rather *to the loſt ſheep of Iſrael*, ſaith Chriſt. 2. The office of Miniſters, is, to bring home unto the true ſhepherd Chriſt Jeſus loſt ſheep, going aſtray from Chriſt: Therefore ſaith he, *Go to the loſt ſheep*. 3. The conſideration of the danger of peoples ſoules ready to periſh, muſt ſtir up the Miniſters to faithfulneſſe in their charge; Therefore he calleth his people *Loſt ſheep*. 4. The mean appointed by Chriſt for ſalvation of ſoules is *preaching*, how fooliſh ſoever it may ſeem to the world; for, *Go*, ſaith Chriſt, *and preach*. 5. The ſum of John Baptiſts preaching, *Mat.* 3. 2. and of Chriſts, *Mat.* 4. 17. and here of the Apoſtles, is all one; to wit, *The Kigdome of heaven is at hand*. 6. By the preaching of Chriſt his Miniſters, the kingdome of heaven is brought neere hand to men: for righteouſneſſe, and peace, and joy in the holy Ghoſt is offered unto every ſoule, who

who in the sense of need shall embrace Christ, *Preach* saith he, *the Kingdome of heaven is at hand.*

Vers. 8. Heale the sick, cleanse the Lepers, raise the dead, cast out devils: freely ye have received, freely give.

It is worthy observation, that the Lord for confirmation of mens faith hath given power to the first Preachers of his Doctrine, to deliver men from miseries, both of soule and body: from sicknesse and devils; that in all time coming the power of his Gospell might be beleeved; for, *Heale the sick*, saith he, *Cleanse the Lepers, Cast out Divels.* 2. To shew the freedom and rich grace of the Gospell, (whereby, whatsoever belongeth to righteousnesse and salvation, is bestowed upon the unworthy, without money, and without price) he gave the first Preachers of his grace, a command to take no reward for their miraculous cures, saying, *Freely have you received, freely give.*

Vers. 9. Provide neither gold, nor silver, nor brasse in your purses:

10. Nor scrip for your journey, neither two coates, nor yet shoes, nor yet staves: (for the workman is worthy of his meat)

In this temporary commandement to the Apostles in their first commission, our Lord teacheth, 1. That such as have a calling to preach, need not be solicitous for their living: and that they should not aime at the conquest of money, or meanes, unto themselves, but to bring in soules to God. Therefore saith he, *Provide neither gold, nor silver*, &c. 2. Christ esteemeth and declareth the Preachers of the Gospel worthy of their sustenance, and their Hearers to be oblidged in equity to sustaine them, saying, *The work-man is worthy of his meat.* 3. When the Preachers are sustained by the Hearers, Christ esteemeth their sustenance to be *no reward*, neither to be any thing considerable, to hinder their bestowing of the benefit of the Gospel, to be esteemed *A free gift*; for after he saith, *Freely give*; he subjoyneth, *The work-man is worthy of his meat.* 4. As Christ assureth painfull Preach-

ers

ers that they shall not want, so he giveth no order for sustenance of idle men, for there is no servant of his spoken of here, but the *Work-men* onely, *The work-man is worthy of his meat.*

Vers. 11. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

Christ giveth direction about their lodging and company, *Doct.* 1. Such as are know lovers of Religion, and to be ready to entertaine, according to their power the Preachers of his word, are the onely persons worthy of the company and guestning of Christs Servants; the onely persons, in whose houses Ministers should choose to Judge; for, *Enquire*, saith he, *he who in the citie is worthy.* 2. Christ will have his servants maintained in a seemly way, and not as beggers, basly going from house to house; therfore saith he, *Abide in the house* which is worthy, *till ye go out of that place.*

Vers. 12. And when ye come into an house, salute it.

Vers. 3. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

Our Lord sheweth them how to make tryall of the house fit for their Judging. *Doct.* 1. Beside the good report that men have of their respect to Religion, Christ will have his servants trying them, ere they trust them much; and the meane wherby he will have them tryed, is by their respect to the Gospell, and offer *of Peace*, through Christs Grace: for every seeming holy Person, is not a friend to the doctrine of Grace; therefore saith he, *When ye come to a house, salute it*; that is, Offer Peace by the Gospell unto it. 2. No house is worthy in Christs rekoning, but that which receiveth the offer of Gods Peace by the Gospell of Grace through Christ, and unto such onely Christ alloweth Peace; for he saith, *If the house be worthy*, let *your Peace*, according to your doctrine, *come upon* it. 3. If any receive not the offer of Peace by the Gospell of Grace in Christ, they are debarred

as

as unworthy, or unfit to have the fellowship of Christs servants, or any benefit of the Gospel; therefore saith he, *Let your peace return unto you.* 4. Albeit the offer of Christs Peace do unto the refusers thereof no good, yet shall it testifie of the fidelity of the servants of Christ, in offering Peace for their part, and so do good to the Preacher; therefore, *Let your peace*, saith he, *return to you.*

Vers. 14. And who oever shall not receive you, nor heare your words, when ye depart out of that house, or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodome and Gomorrah, in the day of judgement, then for that city.

From this, to the end of the Chapter, Christ incourageth the Apostles, and all his Disciples to follow the Profession of the Truth of the Gospel, without fear, by sixteen reasons: The first reason or motive, Such as receive you not, shall be severely punished; for the shaking off the dust of the feet, served to shew that the Apostles were free of their blood, and that God did despise the refusers of the Gospel, as a man doth the dust of his feet; and that in the last day, the dust of the ground where despisers of the Gospel did dewll, should beare witnesse against them, albeit there were no other witnesse to be found. Hence learn. That such as despise the Gospel, God shall despise them, and cut them off from the society of himselfe, and all his servants, 2. There is an appointed day, when Justice shall be execute to the full, upon all the wickd; and namely on the despisers of the Gospel; and this is, *At the day of judgement*, saith Christ. 3. There shall be degrees of torment in hell, as there are degrees of offenders; for, The case *of Sodom shall be more tolerable* then of some other. 4. The sin of a citie refusing the Gospel, is greater then the *sin of Sodome*: for io doth the comparison of the refusers to hear Christs messengers, and of Sodome import. The reason whereof is, because Sodome had not the Gospel, and offer of Gods grace made unto them, did not sin against such a convincing light, did not despise in so high

a degree the remedy of sin, as despisers of the Gospel do.

Vers. 16. Behold, I send you forth as sheep in themidst of wolves: be ye therefore wise as serpents: and harmlesse as doves.

The second Reason, Though your danger be great, yet remember ye are in my service; *I send you out*, therefore care for no more, but prudently and holily to carry your selves in my service. *Doct.* 1. Preachers must prepare themselves, not only not to be received by all to whom they do offer the Gospel, but also to be persecuted, and put in hazard of their life: for Christ saith, *I send you forth as sheep among wolves.* 2. Resolution must be made for the worst entertainment that can befall Preachers, (that so the lesser crosses may be the better indured) even for what sheep may suffer of wolves; to wit, Beastly cruelty without pitie, because that many Preachers suffer of people; Behold, saith he, *I send you forth as sheep among wolves.* 3. Christs commission to his servants may incourage them, and comfort them against whatsoever crosse may befall them, *Behold I send you forth.* 4. Except the great Shepherd of soules defend his own servants, they have no more strength to resist their enemies, then *sheep*, in comparison of *Wolves.* 5. Preachers must be wary and circumspect, to keep themselvs from the harm of their wicked adversaries, that neither their body, nor soul be hurt by them; Therefore it is said, *Be wise as serpents.* 6. They must also take heed, that they harme not the flock of their adversaries by any passage of unfaithfulnesse in their calling; for it is said, *Be harmlesse as doves.*

Vers. 17. But beware of men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

18. And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

The third reason, Ye are forewarned ofwitty and powerfull enemies in Church and State against you; but remember it is for my sake, and for a testimony against them, and therefore

fore Fear not: Hence we learn. 1. That there is no lesse danger to Christs servants, from unrenewed men, who seem to be civil, and courteous, and observant of the laws, then there is danger from the most beastly and cruel adversaries; Therefore saith he, *Beware of men.* 2. There is great danger for Christs servants in civill courts and judgement-seats under pretence of law; yea civil judicatories and Ecclesiasticall both, may turne adversaries to Christs servants, and conspire to persecute them, for it is said, *They will deliver you up to councels, and scourge you in the synagogues.* 3. When inferior judicatories are found unjust against the servants of Christ, remeed in law by Superiors is hardly to be expected; at least, small confidence is to be put in appellations to supreme Judges, but Christs servants must prepare themselves for the enmitie of cheif governours, and kings also; for it is foretold, That they shall be brought *before governours and kings.* 4. Whatsoever be the pretence of People against the Preachers of the Gospel, the maine quarrell is for Christs sake; for it is said, *Ye shall be brought before Governours and Kings for my sake.* 5. A testimony given unto the truth of Christs Gospel before persecuters, which may stand against them at the last day, in case it prevail not with them unto conversion, is worthy all the sufferings of these that be persecuted; for you shall be brought *For a testimony against them* 6. There are a number to whom the word of the Gospel doth come, only for their conviction, who receive no benefit thereby, for so importeth this *Testimony gainst them.*

Vers. 19. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same houre what ye shall speak.

The fourth reason, Ye shall be furnished by my Spirit, as you have need in your sufferings and speeches for the defence of the Gospell: therefore feare not. *Doct,* 1. It is good to be resolved and prepared for the crosse ere it come. Therefore our Lord brings it, as it were to the time of compearance, saying, *when they deliver you up.* 2. The main matter which a true Disciple should consider, and will take notice of, is not what

what he may suffer, or what he shall say; but what way he may glorifie Christ, and maintain the truth best; Therefore it is said, *Take no thought how, or what ye shall speak.* 3. Christs servants must not be perplexed what to do or say in his cause, for Christ doth forbid us to be anxious, (ordinary meanes or preparation are not forbidden, but anxiety onely) saying, Take *no thought* what or how ye shall speak. 4. The Lord will not forsake in the day of tryall such servants, as are more feared to offend, then to suffer, but surely will be present with them, to make them give a faire testimony: for he promiseth to such, *It shall be given you in that same houre.* 3. It is not necessary, that God should give before hand what is needfull for the houre of tryall: It is sufficient that assistance be given; when the time of need cometh; for he saith, *It shall be given you in that same houre,* what you shall speak.

Vers. 20. For it is not ye that speak, but the spirit of your Father which speaketh in you.

For confirmation of our faith, he assureth such servants, of the communion of his Spirit. *Doct.* 1. A testimony or suffering for Christ, concerneth the Father and the Spirit, no lesse then it doth concern Christ: for in this case the spirit of the Father doth *Own* Christs cause; for, *It is the spirit which speaketh.* Christs cause is not upholden by learning, or humane wisdome, but by the holy Spirit; for, *It is the Spirit of your Father which speaketh.* 3. The servants of Christ are but instruments whose mouth the Lord borroweth in his own cause; for Christ saith, *It is the spirit which speaketh in you.*

Verse 21. And the brother shall deliver up the brother to death, and the Father the Child: and the Children shall rise up against their parents, and cause them to be put to death.

22. And ye shall be hated of all men for my names sake: but he that endureth to the end, shall be saved.

The fifth reason, You must resolve to be hated for my sake of all men; but if you go on to the end, ye shall be saved: Therefore *Feare not, Doct.* 1. The worlds hatred against

against Christ and his Gospel, and grace in his servants, is stronger then naturall love, and is able to dissolve all bonds of blood or friendship between the ungodly and Christs Disciples; for, *The brother shall deliver up the brother* to death, &c. 2. Christs servants are obnoxious, not onely to be destitute of all mens comfort, but also to be hated of all sorts of men for Christs cause; for it is said, *Ye shall be hated OF ALL MEN for my names sake.* 3. There shall be an end of the troubles of all Christs true Disciples, for so importeth; *He that endureth to the end.* 4. There is certain salvation after the troubles are past; for, *He that endureth shall be saved.* 5. There is need of patience and enduring of the trouble unto the end, least if a man *faint and give over*, he lose his reward; for none, *But he that endureth to the end shall be saved.*

Vers. 23. **But when they persecute you in this City, flee ye into another: for verily I say unto you, ye shall not have gone over the Cities of Israel, till the Son of man be come.**

The sixth reason, Sometime I will reserve you for further service, and will open a door for your escaping of persecution, and you shall not want some place to welcome you: Therefore *Fear not.* *Doct.* 1. The Lord alloweth Ministers in case of persecution to flee at sometimes; namely when their life shall serve more for Gods glory, and the Kirks good, then their death can, in such a case; he saith, *when they persecute you in one City, flee*, &c. 2. Preachers must still follow their calling, and seek occasion of preaching in another place; Therefore saith he, *Flee to another City.* 3. When one place refuseth to heare Christs servants, God will provide another place, where they may preach; Therefore saith he, *Flee into another City.* 4. He answereth a doubt, what if thy servants be persecuted in each City, and having gone through all, shall find no City kindly to them, whether they may retire. He answereth, that till the second coming of the Son of Man (which second coming now onely rested, he being come the first time already) there should not be wanting some City of Israel, some kindly place to receive his servants, which speech is not fitted for the Apostles in their first out-sending, wherein there was no persecuti-

secution; nor yet onely for the Apostles in their second commission to all the world, but for all Preachers of the Gospel unto the worlds end, who in the Apostles persons are spoken unto. Under the name of the *Cities of Israel*, is understood places where his servants will be welcome to preach the Gospel, if other places cast them out. Whence this doctrine is afforded, that howsoever some Ministers may be so persecuted that they cannot flee; or fleeing, shall not escape the sword of the persecuter, but must glorifie God in their martirdome, yet there shall be other Ministers one after another, till the second coming of Christ, preaching the Gospel from place to place, in despite of all the persecuters in the world; for of this our Lord giveth assurance, saying, Verily I say unto you, *Ye shall not have gone over the Cities of Israel, till the Son of man be come.*

Verse 24. The Disciple is not above his master, nor the servant above his Lord.

25. It is enough for the Disciple that he be as his master, and the servant as his Lord: if they have called the master of the house Beelzebub, how much more shall they call them of his houshould.

The seventh reason, It may content you, that you shall not be worse used then I, your Lord and Master am, and shall be used: Therefore *Feare not.* *Doct.* 1. There are very neer and sweet bands between Christ and us; for he is our Schoolemaster, and we his Disciples; he is our Lord, and we are his servants: hee is Goodman of the house, his Church, and we his Domesticks and houshold men, so importeth his words, saying, *The Disciple is not above his Master*, &c. 2. Christ is a pattern of sufferings, from the cradle to the crosse, from his birth to his buriall; for here he setteth forth his own sufferings, to encourage us to suffer by like example. 3. To seek or look after freedome from persecution, is to seek that we who are Christs Disciples should be better dealt with then our Master was, which is unreasonable; for, *The Disciple is not above his Master, nor the servant above his Lord.* 4. Conformity with Christ in suffering, may sufficiently comfort any man

who suffereth for Christ, for, *It is enough for the Disciple that he be as his Master.* 5. The comparison of Christs excellency, and our base condition, should make us willing to undergo any sort of humiliation; therefore saith he, *It is enough that the servant be as his Lord.* 6. Beelzebub was the idoll of *Ekron*, and one of the chiefest divels names: There is no blasphemy so great against Christ, but satan will find mouths to vent it; for it is written, *They called the Master of the house Beelzebub.* 7. No wonder that Christs servants, be called devils, when Christ was called a divel, so reasoneth Christ, saying, *How much more shall they call them of the houshould Beelzebub.*

Vers. 26. Feare them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

The eighth reason, The truth of my Doctrine, and your innocency, must both be brought to light upon all hazards; Therefore: *Fear not*, but avow my Gospel boldly. *Doct.* 1. Christs servants are in danger to minish their testiomony, concerning Christs truth, for feare of men; Therefore are they warned not to feare them. 2. Albeit the holinesse and innocency of Christs servants be overclouded, and borne down for a time, by scandalous speeches of persecuters; and they esteemed no better then Beelzebub, yet shall it be brought forth to light in Gods time: for our Lord hath said, *That there is nothing covered that shall not be revealed, nor secret which shall not be known.* Thus may this generall sentence serve the purpose in this place. 3. Because at last the light of the Gospel shall break forth and overcome all obstacles, Therefore Ministers should boldly preach Christs truth: and thus also doth this generall sentence serve Christs intent, as the next verse maketh it plain.

Vers. 27. What I tell you in darknesse, that speak ye in light: and what ye heare in the eare, that preach ye upon the house tops.

Christ commandeth his Apostles to publish, as openly as they could, whatsoever he should reveale unto them, in any man-

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ner of way: putting the *house top*, for the most patent places where a man might be best seen, and heard; for the houses of Judea, were covered platforme. *Doct.* 1. The matter of Preachers sermons should be nothing but truth revealed by Christ; therefore saith he, *What I tell you, that speak.* 2. Christ doth not reveal any thing to his servants, whether ordinarily by ordinary meanes, as by reading or meditation, or extraordinarily by his Spirit, but it is able to abide the light, and the tryall of all who shall heare of it; and is worthy to be avowed openly; for he saith, *what I tell you in darknesse, that speak you in light*, and *what you heare in the eare*, that *preach you on the house tops.*

Vers. 28. And feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.

The ninth reason, You must feare me, who am able to kill both soule and body; therefore, Feare not man, who cannot harme you so much. *Doct.* 1. Plain and faithfull preaching of Christs truth, may readily be met with persecution, and hazard of life: and a man must be master of death, and delivered of the feare, not only of smaller losses, but even of the losse of life also, if he would preach all Christs truth as he should; Therefore saith Christ, *Feare not them which kill the body.* 2. All that men can do against a faithfull witnesse of Christs truth, is to take the life of the body; they cannot reach to the soule to destroy it, or to take away from it righteousnesse or peace, or joy in the holy Ghost; for, *They are not able to kill the soule*, saith he. 3. The true remedy of all base feare of the creature, and of death, is the true feare of God, Therefore saith he, *Feare him rather which is able to destroy soule and body in hell.* 4. If a man suppresse the testimony which he should give to Christ, for feare of being killed by men, he falleth in the danger of being cast in hell, and losing soule and body. This is imported in the saying, *Feare him which is able to destroy soule and body in hell.*

Vers. 29. Are not two Sparrowes sold for a far-

thing? And one of them shall not fall on the ground without your Father.

30. But the very hayres of your head are all numbred.

31. Feare ye not therefore, ye are of more value then many Sparrowes.

The tenth reason, Gods providence which reacheth unto Sparrowes, and to the heyres of your head, to preserve the least of them, may incourage you sufficiently against fear of men; therefore, Feare not to preach my truth. *Doct.* 1. Gods providence is very particular toward all the creatures, so that the least of them is not taken or slaine, without Gods dispensation; for, *One Sparrow*, saith he, *shall not fall to the ground without your Father.* 2. The Lords care of his servants doth reach to the preservation not only of their life, but also of the smallest thing that concerneth them; for, *The very heyres of your head are numbred*, saith he. 3. God esteemeth much more of his servants then of other creatures: for his children are bought with his sons blood; Therefore saith he, *Ye are of more value then many Sparrowes.* 4. The consideration of Gods estimation of his servants, and of his particular providence about them may give them assurance, that tyrants and persecuters shall do them no further hurt then God pleaseth, and so may deliver them from all feare in the discharge of their message, this Christ inferreth; saying expressly, *Feare ye not therefore.*

Verse 32. Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

The eleventh reason, If ye confesse me confidently before men, I will confesse you before God, but if for feare of men, ye deny me, I will deny you; Therefore, feare not to avow the truth of my Gospel. *Doct.* 1. Christ will not onely have Preachers, but also all Christians, to avow his name and his truth

truth before all men, and that for Gods glory and mens edification: This is it the faith in the generall, *whosoever shall confesse me before men.* 2. Men by confessing Christs truth, cannot honour him so much as he shall honour them who boldly do avow him; for, *Him will I confesse before my Father*, saith he. 3. If men refuse to stand for Christ, or for his truth, or cause, or for his servants troubled for his service, they deny Christ, and in substance do say, They know him not, and that they will not be for him in danger; for not to confesse Christ; is here to deny him; for, *whosoever shall deny me*, saith he, instead of saying, whosoever shall *Not confesse me.* 2. Such as refuse to avow Christ and his cause before men, he will disclaim them before God, as men that belong not unto him; for he saith *Him will I also deny before my Father*: This threatning strikes not against such, as do slide at a time, and do afterward repent, and are ready to confesse Christ in no lesse hazard, as Peter did: for such men do not refuse to avow Christ, but resolve to confesse him, and do keep their resolution, albeit in some surprisall they slide.

Vers. 34. **Thinke not that I am come to send peace on earth: I came not to send peace, but a sword.**

The twelfth reason, Ye must resolve for trouble, even from your neerest friends, and not look for worldly peace, if ye follow me; Therefore, *Feare not. Doct.* We are ready to promise to our selves worldly ease, and wealth, and honour, and friendship, by professing of the Gospel, albeit we have no warrand for it: therefore will our Lord have us purged of such conceits, saying, *Think not that I am come to send peace*, &c. 2. Christs errand is indeed to bring peace, heavenly peace between God and man, but not to bring earthly peace between the Godly and wicked; therefore saith he, *Thinke not that I am come to send peace on the earth.* 3. Albeit it be true, that the Gospel of Christ is nor the cause of persecution, contention, and war; but the cause is in the wickednesse of men, and malice of Satan, who cannot indure the Gospel; yet the setting up of Christs throne in any place, is so frequently *the occasion* of contention, and trouble, and wars, that Christ is esteemed by men to be a raiser of trouble in the world, while as his part

is onely this, he chuseth that contention, trouble, persecution, and wars should come rather then his Kingdome should not be erected and promoved, in, and among men; Therefore is it that he saith, *I came not to send peace, but the sword.* 4. Albeit the Gospel be not the cause of war, but by accident of mans wickednesse, yet Christ will take it on him, that in some sense he came to send the sword; because he hath appointed troubles, persecution, wars, and all that may be comprehended under the Sword to come, that he may make use thereof, as of a fan in his hand, for the trying and purging of his followers; and therefore howsoever he be not accessorie to the sin of persecuters, yet is he the author of the purging of his own Church, and the appointer of all the meanes tending thereunto; in which sense he saith, *He came not to send peace, but the sword.*

Vers. 35. For I am come to set a man at variance against his Father, and the daughter against her mother, and the daughter in law against her mother in law.

36. And a mans foes shall be they of his own houshold.

This is explained in these verses, wherein the most bitter sort of contention, for the Gospel is foretold. *Doct.* 1. The naturall hatred which men have against the Gospel, will make them break all the bands of aliance and nature, and persecute their dearest friends, for hatred of Christs Gospel, and this trouble we must resolve to endure; for it is told us, There shall be variance *Between Children and Parents, Father and Son, Mother and Daughter.* 2. As this variance is a part of the tryall and exercise of his own people, Christ will avow himseife to be the cause of it saying, *I came to set a man at variance.* 3. In the case of persecution for the Gospel, at no unrenued mens hands is friendship, or favour, or help to be expected, but rather the contrary may be looked for, that the more obligation of friendship be betwixt them and us, we shall have the more opposition by them; for *A mans foes shall be they of his own houshold*, saith Christ. 4. The Gospel doth not

work

work on all alike, but may take effect in one, and passe by the rest; for, *A mans foes shall be they of his own houshold*, doth import so much.

Vers. 37. He that loveth father and mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

The thirteenth reason, Whosoever shall choose to please kindred, friends, or allyance, rather then me, I will disclaim them; Therefore Stand not to avow the Word of my Gospel, albeit nearest and dearest friends should storm at it. *Doct.* 1. In the case of persecution for Christs cause, He who to please friends, standeth not to disavow Christs cause, and doth chuse to offend Christ, rather then his friends, is unworthy of the name of a Christian; for, *he is unworthy of me*, saith Christ. 2. Love to Christ hindereth not love to friends, but only seasoneth it, and keepeth it in the own place, for Christ only saith, he that loveth them *more* then me.

Verse 38. And he that taketh not his crosse and followeth after me, is not worthy of me.

The fourteenth reason, if any man refuse trouble for me: I will disclaim him; therefore, Fear not to professe me. *Doct.* 1. Whosoever is not content to submit himselfe, to whatsoever trouble can be imagined may befal him, for following of Christ and his cause, is unworthy of the name of a Christian; for so much doth the text import. 2. Such damage, pain and ignominy, as Christ indured, must every Christian resolve to endure for Christs cause; therefore is trouble for Christ called by the name of *the crosse*, while he saith, *He that taketh not up his crosse*. 3. The weight of the crosse cannot be born, except Christ be looked unto, be followed, and adhered unto; therefore he commands every Beleever, both to take up his crosse, and to follow him. 4. If this condition please not a man, to have Christ and a crosse both, Christ will reject him, for of such he saith, *He is not worthy of me*; that is, He is not fit for me, I will not own him.

Vers. 39. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

The fifteenth reason, If any shall seek to save his life, with disadvantage of my Gospel, he shall lose his life; and if any shall not regard his life to do me service, he shall save his life: Therefore, fear not to avow the truth of my Gospel. *Doct.* 1. Christs truth should be dearer to us then our life, for so doth Christs words import. 2. Whosoever do find out, or follow a way to save his goods or his life, with the disadvantage and losse of Christs cause, he bringeth eternal perdition on himself; for Christ sayeth heer, *He that findeth his life, shall lose it.* 3. Whosoever shall hazard, or in the hazard, lose his life temporall for Christ, he shall know by experience, that he hath made a good bargain, and preserved his life for ever, for it is said, *He that loseth his life for my sake, shall finde it.*

Vers. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41. He that receiveth a Prophet in the name of a prophet, shall receive a Prophets reward; And he that receiveth a righteous man in the name of a righteous man shall receive a righteous mans reward.

43. And whosoever shall give to drinke unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

The sixteenth reason, Whatsoever respect or kindnesse is done to any of my Disciples, for my cause, I will take it as done to me, and will reward it; Therefore, Fear not to professe the truth of my Gospel, upon all hazards. *Doct.* 1. Receiving the message of salvation *from* Christs servants, or kindnesse shown *unto* Christs servants, is reckoned by Christ as done to himselfe, and done to the Father, in whose name the preacher doth come, for he saith, *He that receiveth me, receiveth him that sent me*, &c. 2. The cause for which a man doth any respect to Christs servants, is mainly looked unto by God, whether it be done to a preacher, because he is a Preacher to a righteous man, because he is such, to a Believer in

Christ

Christ or Disciple, (how little or despiseable soever he seem) because he is a Disciple; therefore saith he, *In the name of a Prophet*, in the *name* of a Disciple, for what good is done to any of Christs followers for other respects, as for friendship, hope of receiving gain by it or such like, doth not come in account. 3. The smalnesse or meannes of the benefit, whereby any of Christs followers are helped or refreshed, shall not diminish Christs estimation of the mans good affection; for, *Even a cup of cold water shall not want a reward.* 4. This doctrine how hardly soever it be believed, is worthy to be received; for Christ confirmeth it by a *verily*, and that to purchase unto this saying, the more credit.

CHAPTER XI.

After closing up of the Apostles commission, we have John Baptists message to Christ, with Christs answer and testimony of John, to vers. 15. *Then Christ upbraideth these cities, which did not receive, or make use of the Gospel, to* vers. 25. *And inviteth needy sinners to come unto him.*

Vers. 1. AND it came to passe, when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach, and to preach in their cities.

In closing the commission of the Apostles: Learn, 1. That the Apostles had not unlimited commissions, but were astricted to commandements, for the former directions given to them are here called *Commanding of them.* 2. Acts of base fear, or witlesse impudency, done in a perillous time, to the dishonour of the Gospel, or disadvantage of any point of the truth belonging to the Gospel, are breaches of Christs command: for here all Christs exhortations to his servants wisely and stoutly to bear out the profession of his truth in all points, are likewise called *Commanding of them.* 3. Christ so employeth his servants in teaching and preaching, that he will also go about the work himself, for having commanded his Disciples to preach,

preach, *He departed to teach and to preach in their citics.*

Vers. 2. Now when John had heard in the prison the works of Christ, he sent two of his Disciples;

3. And said unto him, Art thou he that should come, or do we look for another?

John being in Prison, setteth himselfe to confirme his Disciples in the faith of Christ, and to this end, he sendeth them to Christ with a question; wherein he knew Christ would give them solid satisfaction. *Doct.* 1. The world will readily reward the labours of the most excellent Saints of God, with injuries; for, *John Baptist here is in Prison,* for his pains. 2. The news of the prospering of the Gospel, Christ can cause to be carried to the prisons where his servants do ly, thereby to refresh them; Therefore John must hear of Christs works. *In the prison.* 3. A faithfull servant of Christ, should study to make Christs name known by whatsoever means he can, and to have all those who belong unto him acquainted with Christ, for John even in prison, taketh course to have his disciples to know Christ, better then they did. 4. Beside what we can do in solving the doubts of others, we shall do well to send the weak in faith, to propone their doubts to Christ himself. Therefore John commandeth his two disciples to propone their questions to Christ. saying, *Art thou he? &c.* knowing that he was most able to satisfie them.

Vers. 4. Jesus answered and said unto them, Go and shew Iohn again those things which ye do heare and see.

5. The blinde receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

From the answer learn, 1. That Christ despiseth not the weaknesse of the faith of his own, for here he answers Johns doubting disciples, both with words, and deeds, saying, *Go shew what you hear and see.* 2. Our Lord deals prudently with

with weak ones; for as John covers the disciples doubting with a question, proponed as it were in his own name; So Christ covers their doubting also, by giving the answer, as it were unto John, rather then to them; *Go shew John again*, saith he: albeit it is sure John had no doubt about Christ, for at Christs Baptisme, he was confirmed abundantly that Christ was the very Messiah. 3. That which disciples may hear, and see, and observe, in the reall and experimentall putting forth of Christs power among men, is sufficient to prove that he is the true Messiah: Therefore saith he, *Tell John again these things whichye do hear and see*; Like as even the ordinary and daily working of Christ still unto this day, upon such as are converted from time to time, may prove that he is the true Messiah. 4. He in whom all these things which are prophecied to be done by the Messias are accomplished, is the only true Messias: But Christ Jesus is he in whom all pophesies are accomplished; for, *He maketh the blinde to see, the lame to walk*, and the poor to take the Gospel; Therefore Christ is the only true Messiah, for this is the proof whereby Christ doth confirme Johns Disciples, that there was no other Messiah to be looked for. 5. The remedy of all sin and misery is to be found in Christ, both for body and soul; for it is he by whom *the blinde receive their sight*, and *the poor receive the Gospel*, &c. 6. The poor and needy soul sensible of its own sin, and miserie; is the proper object of the Gospel; The righteous and the rich in their own opinion, do not smell any worth in Christs Word; for, It is the poor *who receive the Gospel*. 7. The Gospel doth affect the poor and needy soul so as it doth put as it were a stamp of the good news of Gods grace upon it: for so importeth the passive Word in the Original, which saith, that the poor are *Evangelized*, or Stamped with the preaching of the Gospel.

Vers. 6. And blessed is he whosoever shall not be offended in me.

Our Lord obviats any temptation which might arise from his outward humiliation. *Doct.* 1. Many stumbling blocks are to be met within a mans way toward Jesus Christ, such as were taking on of the shape of a servant, and his outward humbling

bling of himself unto the crosse: This is imported *In his mentioning of mens being offended, or stumbling at him.* 2. Such as do not stumble at Christ, nor start back from beleeving and professing of him, for whatsoever crosse or impediment laid in their way, shall surely be saved; for, *Blessed is he whosoever shall not be offended in me*, saith he.

Verse 7. **And as they departed, Iesus began to say unto the multitudes concerning Iohn, What went ye out into the wilderness to see? A reed shaken with the winde?**

Now followeth Christs testimony of John Baptist, wherein John is commended for eight respects. The first is, his constancie: Hence learn. 1. That Christ gives his servants a good meeting, he bears witnesse of their faithfulnesse, as well as they do bear witnesse, that he is the true Messiah, as here for instance, when Johns Disciples are departed, Christ *speaketh to Johns praise before the multitude.* 2. The reasons which moveth us to go hear the Sermons of any Preacher, should be well examined; for we must answer unto Christs question, *What went ye out to see?* 3. It is the commendation of a Preacher of the truth, that he be constant in the truth, and not wavering hither and thither, for this is the ground of Iohns commendation, *That he was not a reed shaken with the winde*, as the interogation having the force of a negation, doth import.

Vers. 8. **But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.**

The second point of the commendation of John, is, for his Holinesse and high Measure of Mortification: Hence learn, 1. That it is the commendation of a Preacher, to be mortified to the glory, ease, pleasure, and riches of this world; for on this ground Christ commendeth John, by way of interrogation, denying him to be *A man given to soft raiment.* 2. A true Preacher must be so mortified to this World, as all the Allurements of Court be not able to corrupt him; for such as love to were soft raiment, will affect to be in respect at Court, for that very end, therefore saith he, *They that were soft raiment, are in kings houses.*

Verse 9.

Verse 9. But what went ye out for to see? A prophet? yea, I say unto you, and more then a Propher.

The third point of Johns commendation is the clear revealing of Christ, and of the shortest course to come unto Him, wherein John was above any Prophet. Hence learn, 1. That the right reason of going to heare Sermons, is, because the man that speaketh, hath warrand to speak, and to reveal Gods will: this is it which he saith, *went ye out to see a Prophet?* 2. John is called more then a Prophet, specially because he did point out Christ, more clearly and fully, then any before him; as Christ doth shew hereafter; teaching us, that these are the greatest men in the Ministry, who do most point out Christ to the world, and do most sincerely lead men unto him.

Vers. 10. For this is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth point of Johns commendation, is from his speciall employment to bee Christs Harbinger, to make way for Christ; for albeit every Minister of the Gospel be Christs messengers, to carry ambassage to the world, yet John Baptist was such in a speciall manner: for of him it was prophesied by Malachi, *Behold I send my messenger.* 2. Albeit it be the office of every Minister, by the preaching of Christs doctrine, to make way for Christs entrie into the soul, to dwell in it by his Spirit, yet John Baptist was Harbinger in an odde way, assisted by the doctrine of repentance, in humbling proud sinners, and fitting them for mercy in Christ: And, 3. He was in a speciall manner imployed, for pointing out of Christ to be the Lamb of God, not only in Doctrine, but also with the finger of ocular demonstration.

Vers. 11. Verily I say unto you, among them that are born of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdome of heaven is greater then he.

The fifth point of Johns commendation, is, in comparing him with, & preferred above al the Prophets which came before him because, 1. Sin-

1. Singular predictions were of him, more then ever of any of the Prophets. 2. His bringing into the world had moe extraordinary passages of providence, then any of the Prophets. 3. His authority and office to bring in a new Sacrament, was singular. 4. Beside the baptizing of our Lord; and converting of such multitudes, his Ministry was countananced with the clearest vision, and revelation of the ministry of the Trinity, that ever was. 5. The sanctification of his Person from the wombe, to his Martyrdome, was singular. 6. The clearnesse of his knowledge of the way of righteousnesse by Christ, and of the application of types of the Messiah unto Christ, as that true Lamb of God, was singular, These and such like other excellencies are reasons why our Lord said; *there hath not risen a greater then John the Baptist, among them that are born of women.* Mean time lest John should be too much esteemed of, Christ having thus preferred him unto all that were born of women doth except *Himself*, and justly preferreth *Himself* unto John, saying, *He that is least, or no man in the Kingdome of God is greater then he*: So doth Christ describe himself, as he was esteemed of by the rulers of the Church; for who could be lesse in the Kingdome of God, in their estimation, then he whom they did excommunicate? Now the rulers did excommunicate Christ, and for his cause also, did cast out of the synagogue all that confessed him. He was the Stone which the builders refused; whom the chief Priests and Elders did not esteem worthy to be a member of the Church, or to have have any place in the building of Gods Temple: So Christ was in their estimation, *The least*; that is, no man, *in the Kingdome of Heaven*, as this phrase is taken. *Mat.* 5. 19, 20. And who except Christ can be greater then John, who is called greater then any of all the Prophets, yea of all which were borne of women? It is true that Christians who lived since Christ ascended, have the history of many particulars concerning Christ, which John did not live to see: But who shall perswade us, that the least member of the Christian church, or the least Preacher of the Gospel, do see more of Christ in the Word of history, then any of the Prophets, or John who is greater then any of the Prophets, did see in the Spirit and word of prophecie? And put the case that in regard of historicall

know-

knowledge, they did know many particulars which John did not know, yet this sort or measure of knowledge, doth not make them simply *greater* then John. Now the comparison here with John with the least of the Kingdome of Heaven, is not simply in respect of *knowledge*, but in respect of *greatnesse*, which *greatnesse* comprehendeth all the surnamed six points of excellency, and also whatsoever other respect may contribute to excellency: and thus if we take *greatness*, none can be called *greater* then John, except Christ, who in the estimation of the rulers of the Jewish Church at that time, was *the least*, that is; *no man in the Kingdome* of God, and the stone of offence, which the builders did reject; Hence learn, 1. That whensoever any greatnesse or excellency of man is spoken of, the excellency of our Lord Jesus must not be obscured, but rather lifted up thereby: for where he is, a greater then Solomon is; a greater then John Baptist is. 2. Whosoever shall dishonour Christ, he will not deny himself: He will take unto him his own glory, for he declareth himselfe here greater then John, though the rulers of the church and others esteemed him to be the least, or no man in the Kingdome of Heaven.

Verse 12. **And from the dayes of Iohn the Baptist untill now, the kingdome of heaven suffereth violence, and the violent take it by force.**

The sixth point of Johns commendation is, the fruitfulnesse of his doctrine, that by the clearnesse of Johns preaching, the gates of Heaven, and the way of the Church were made so patent, that men did not stand upon the bar and partition of ceremonies, or upon any orderly way of the proselites coming into the Church; But multitudes did leap over all the Leviticall Ceremonies; so that publicans, sinners, heathen, legally unclean, and the naturally lothed lepers did thrust themselves all in upon the company of converts, and upon the grace manifested by Johns doctrine: and indeed obtained grace to enter in the Kingdome of Christ, by this their ingyring themselves upon him: Hence learn, 1. That the Legall Ceremonies were never appointed to hinder people from Christ, but to lead them to him; and that therefore when the obser-

obſervation of theſe ceremonies might be a hinderance of people coming to Chriſt, (As for example ſo many dayes behoved to paſſe ere a leper were legally purified, that he might come in the company, where the Word of God was preached) in ſuch a caſe, God was not deſpleaſed that men overpaſt and violently ran over theſe impediments to come to Gods Grace manifeſted in Chriſt: for ſaith he, *The violent take it by force* 2. Yea the Doctrine of Grace being clearly revealed, no impediment of bygone ſins, or ſenſe of unworthyneſſe preſent ſhould hinder a humbled ſoul from entry in the Kingdome of Grace, for this Kingdome *is taken by force*. If we cannot remove impediments, let us ſet our foot on them, and make ſtepping ſtones of them, thruſting our ſelves ſo much more on Chriſts grace, as we finde our ſelves unworthy: laying hold ſo much more on his offered ſalvation, as we finde our ſelves otherwayes to be loſt.

Verſ. 13. **For all the prophets, and the law propheſied untill Iohn.**

The ſeventh point of commendation, is, that Iohn pointed at Chriſt now already come, at Grace already laid open: whereas the Law and the Prophets onely did propheſie and foretell that it was to come; And this is a reaſon of the fruitfullneſſe of Johns Miniſtry; Hence learn, 1. That the pointing forth of the fulfilling of the promiſes, and propheſies in Chriſt, is a mean to bring men in multitudes unto the Kingdome of Heaven; and this is imported in the particle *For*, wherein a reaſon is rendered of what is ſaid in the former verſe; for ſaith he, all the Prophets and the Law *Propheſied* untill Iohn, but Iohn ſhew the *accompliſhment*, And therefore multitudes did thruſt themſelves in unto the Kingdome of Heaven. 2. The Church of the Old Teſtament, had a darke time, incompariſon of what we have now; for their light was propheſies of things to come, but ours is preaching of what is already come; for, *The law and the Prophets propeſied untill Iohn.*

Verſ. 14. **And if ye will receive *it*, this is Elias which was for to come.**

The eighth and laſt point of Johns commendation, is, that

Iohn

John was that Elias prophesied of, to come before Christ: *Mal.* 4. John is called by the name of Elias, because of like zeal for God, and successfull imployment in the reformation of Religion, for as Elias in his dayes, so John in his dayes did in the power of the same Spirit, stir up men to seek the true God in Christ. *Doct.* 1. When truth is told to people never so cleerly, yet will they hardly beleeve it, no not though Christ himself should speak it; Therefore saith Christ, *If you will receive it.* 2. Whether men believe or not. Truth must be told them, to make them inexcusable; *This is Elias*, saith Christ, *If ye will receive it.*

Vers. 15. He that hath ears to heare, let him heare.

If Christs testimony of John had been believed, then Johns testimony of Christ had been believed also; for John testified that Christ was the promised Messia: therefore Christ did so much the longer insist in this commendation of John; and having said sufficiently, he closeth with this speech, *He that hath ears, &c.* Teaching thereby, first, That every man hath not a hearing ear, but some are deaf misbeleevers of Gods Word, imported in these words. *He that hath ears.* 2. Even these who are Elect, of them it is said, *Let them hear.* 3. If the Elect shall hear unto believing, it sufficeth Gods intention, although the rest remain ignorant misbelievers; for, *He that hath ears, let him hear*, is as much as, Let the rest go their way, come of them what may.

Vers. 16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellowes.

17. And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

Our Lord perceiving the unbelief of the multitude, doth regrate their obstinacie, who neither by Johns austere ministry, nor by his own sweet dealing, could be moved to repent or believe; and this he doth, by comparing their disposition toward the Gospel, with the disposition of the rude people to-

ward musick: for as they cared for no melody, and could not be moved either with piping or lighter springs, nor with mourning and sader songs, as the Minstrel boyes used to sing; So the Jews could neither be moved to sorrow unto repentance, by Johns austere preaching of repentance and judgement; nor to rejoyce at Christs sweet offers of Grace and Salvation, made to them in a more gentle and loving way. Hence learn, 1. That the obstinacy and rebellion of the hard hearts of Christs hearers, affected and moved his tender heart with grief; for, *whereunto shall I liken them*, doth import so much. 2. The more are found in the guiltinesse of despising the Gospel, the more doth our Lord resent the wrong, and regrate sinners misery: Therefore saith he, *This generation*. 3. Hardly can any comparison expresse the sin of despising of the Gospel; for, *Whereunto shall I liken them*, importeth this. 4. The most obvious by-word shall be made use of, to condemne the wickednesse and folly of them who despise the Gospel, in the conceit of their own wisedome; for it is like little children, saith he, who when they finde no respect had of their musick, do put up their pipes with this regrate.

Vers. 18. For John came neither eating nor drinking and they say, He hath a devil.

19. The son of man came eating and drinking, and they say, Behold, a man gluttonous and a winebibber, a friend of Publicanes and sinners: but wisedome is justified of her children.

It is said here, That John *Neither did eat nor drink*, that is, not after the ordinary dyet of other men, as appeareth, if we compare this with, *Mat.* 3. 4. Whence we learn, 1. That Gods Word is not to be pressed captiously, but the true intent of it is to be looked unto, one place being compared with another. 2. God useth to send out his Ministers with divers dispositions: some are more austere in life, and more thundring in their Doctrine; others more sociall in their cariage and more gently inducing people to repentance: *Of the former sort was John Baptist; Of the Latter, Christ.* 3. People have ever some fault to alledge in the Preacher, why they will not

not receive his message; for here the people say, The devill is in John, because he chused to live more austerely then other men, and when they see Christ converse sociably with sinners, *To eat and to drink with them*, and to take the fare as he found it, they say of him, that he was a *Glutton, a drunkard*, and a companion to wicked and vile men, 4. All hearers are not alike ill-disposed; though many do misbelieve, yet some are begotten to God by wisdom, or by the Doctrine of Gods grace; for, *wisdome hath her own children*. 5. Such as are made wise to salvation, will bear witnesse by their faith, by their profession, and Godly life unto the doctrine of God, and will glorify the wisdome of God preached unto them: for, *wisdome is justified of her own children*. 6. How many soever they be, who despise the Gospel, it doth not work a reasonable prejudice to wisdome: God will content him with the testimony of elect and true Believers: for to God it is sufficient, that *wisdome be justified of her own Children*.

Vers. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

Seing the main scope of the following speech is expressly set down to the upbraiding of these Cites, and the agreging of their sin, it is without ground to argue, hence the ability of man to repent and believe, without the speciall operation of Gods grace; and it is an idle and prophane deed, to move questions, why God did not grant such meanes to Tyrus and Sidon, upon such and such suppositions: for it is sufficient unto Christs purpose, that *Chorazin and Bethsaida*, had so abused the meanes of grace, as they had hardned themselves in the sinfulnesse of nature, above Tyrus and Sidon: so that more might have been expected in the matter of repentance from Tyrus and Sidon, and from Sodom and Gomorrah, even according to the principles of nature, then was found in these cities; for if so much paines had been taken on them, as was taken on Capernaum, &c. in much appearance of reason it might have been expected, that they should have repented in some sort, and have given such signes of repentance, at least, as with Ahab; and Ninivch, they might have escaped tem-

rall Judgements. This being the scope, we should not stretch the words beyond, and contrary to it: Hence learn, 1. That the miracles of Christ were done by his own power, for here they are called *His* mighty works, in a proper sense, and so they do prove him to be true God. 2. The use which should be made of the miracles of Christ, and mighty works done by him, is repentance, for that which is found fault with here, is, they repented not. 3. Whosoever will not repent, when God cals for repentance, and will not give glory to God when he cals for it, he will powr shame on them, for here he upbraids these cities, which did not honour him.

Vers. 21. **Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.**

Vers. 22. **But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, then for you.**

Here is the doom given forth against these cities. *Doct.* 1. Over and above the wrath due unto sinners, for transgression of the Law, a higher degree attendeth the abusing the means of grace, and so much the greater, as the means have been the more largely granted; for, *Wo unto thee Chorazin.* 2. It is free for God to send the offer of the Gospel where he pleaseth; He had his own reason, why he did not send the Gospel to Tyrus and Sidon, and yet would offer it to Chorazin, and Bethsaida. 3. Such as do here the Gospel daily, may readily be found more hard hearted, then they who never heard it; Chorazin more impenitently disposed then Tyrus. 4. There shall be proportion of judgement at the last day, as there hath been of sin in this life; and the torment of such as perish without the meanes of the Gospel, shall be lesse then of such who under the meanes are found impenitent, for, *It shall be more tolerable for Tyre and Sidon, then for Chorazin and Bethsaida.*

Vers. 23. **And thou Capernaum, which art exal-**

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ted into heaven, ſhall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day.

Verſ. 24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgement, then for thee.

The like judgement is threatned againſt Capernaum. *Doct.* 1 The honor of a town is the Goſpel, and where it is moſt clearly preached, that place is exalted moſt and made neareſt heaven; Therefore, *Is Capernaum* ſaid to be *exalted to heaven.* 2. Abuſed means of grace, if they prevail not unto true converſion do bring a man deeper in the ſtate of condemnation; Therfore ſaith he, *Thou Capernaum ſhall be brought down to hell.* 3. Abuſe and contempt of the Goſpel, impenitent unbelief, and miſregarding the offers of Gods grace, do weigh heavier in Gods ballance, then the groſſeſt ſins againſt the Law; and is attended with heavier wrath, for this the compariſon of Capernaums ſin and judgement, with Sodoms ſin and judgement, maketh evident.

Verſ. 25. At that time Ieſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26. Even ſo Father, for ſo it ſeemed good in thy ſight.

Sometimes one is ſaid to anſwer, when he openeth his mouth, and ſpeaketh to them, who were expecting ſome ſpeech from him, albeit none have ſpoken before, as here in this ſpeech, Chriſt glorifieth his Father, for the wiſe and free diſpenſation of ſaving Grace, manifeſted in the good ſucceſſe which his Diſciples had, (whom as it is, Luk. 10. 17. 21.) He ſent forth to preach, and work miracles, verſ. 25,26. He declareth his own power to give light and life to as many as came unto him. verſ. 27. And laſt of all exhorts the Needy to come unto him, with ſundry motives to enduce them, verſ. 28,29, 30. For the firſt: Learn, 1. That the miſtery of ſalvation is at Gods diſ-

ſing, to hold it from, or ſhew it unto whom he pleaſeth; for ſaith he, *Thou haſt hid it from the wiſe*, &c. *Thou haſt revealed it unto babes*, &c. 2. The worldly wiſe and prudent men in this world, are not theſe for the moſt part to whom the Goſpel is revealed; for thou haſt hid it; ſaith he, *from the wiſe and prudent*. 3. The people of weaker underſtanding, and babes in compariſon of others are found to be the Lords choſe in election, and the perſons who get the ſaving light of the Goſpel for the greateſt part; for he ſaith, *Thou revealeſt them to babes*. 4. Chriſt will not want followers, deſpiſe him who wil, for whoſe converſion, how baſe ſoever they ſeem, God is to be praiſed; Therefore Chriſt for thoſe little ones ſaith, *I thank thee, O Father*, and doth rejoyce in them how contemptible ſoever they ſeem to be, no leſſe then if they had all the excellencies of the world in them. 5. Gods ſupremacie over Heaven and Earth, maketh him free, to chuſe or refuſe whom he pleaſeth, I thank thee, ſaith he, *Lord of Heaven and Earth*. 6. The cauſe of election of ſome, and reprobation of other ſome, of this or that man, rather then of others, is to be found only in Gods good pleaſure, Therefore ſaith Chriſt, *O Father, for ſo it ſeemed good in thy eyes*. 7. Chriſt heartily conſents unto, and approveth the Fathers decree of election and reprobation, as it ſtandeth; Therefore ſaith he, *Even ſo Father*, and *I thank thee*, for God and Chriſt are glorified in both.

Verſe 27. **All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveale him.**

Here Chriſt proclaimeth his riches and authority, that he may make way for the offer following. *Doct.* 1. Beſide the right and power which Chriſt as God hath unto, and over all things, he hath received of the Father as God-man, or God incarnate; right unto and over all things, in, and for the church, nothing being excepted, except him who hath delivered all things unto him; for, *All things are delivered to me of my Father*, and Chriſt hath taken the gift of all things, for our behove, as power to gather his Church, appoint Miniſters, beſtow

bestow the spirit as he will, open and close Heaven and hell, as he pleaseth, and to dispose of all his enemies, and of all the creatures as they may best serve for the well of his people. 2. The excellency of the Son of God is a mystery, which neither man nor Angel can know comprehensively, as he is indeed, but the Father onely; for, *No man knoweth the Son, but the Father*; and so except a man be taught of the Father, and learn of the Father, he can never attaine the right knowledge of the Son. 3. The distinction of the *Father* from the *Son*, and the glory of the Fathers person, is a mystery which neither man nor Angel can know perfitly; *No man knoweth the Father, but only the Son.* 4. Any measure of right knowledge of the Father which we can attaine unto, must come by revelation from the Son, who is the ingraven character of his person, who by his word and spirit doth make the Father known unto so many as he pleaseth; Therefore saith he, *No man knoweth the Father, but he to whomsoever the Son will reveale him.*

Vers. 28. **Come unto me all ye that labour, and are heavy laden, and I will give you rest.**

From the former doctrine, Christ draweth forth two exhortations: the first, unto faith in himself; the next, unto new obedience. *Doct.* 1, The right use of the doctrine of election, and reprobation, vers. 25. and of the riches which is in Christ, and of the mystery of the Father, and of the Son, is this, to draw neer to Christ, and to seek communion with him: for having spoken of those, he calleth upon us, saying, *Come unto me.* 2. All things being delivered unto Christ, he cannot be quiet, till he have needy soules made partakers of the riches which is in him; Therefore doth he call unto us, saying, *Come unto me.* 3. Such as have wearied themselves in seeking in themselves, or in any of the creatures, something to quiet their soules, and cannot find rest; have warrand to come to him; for he saith, *Come unto me ye that labour.* 4. Albeit a soule find nothing whereby to commend it selfe to Christ, but a fruitlesse life, and a loathsome burden of sin, nothing but that which yeeldeth restlesse unquietnesse, yet without exception of any person, all such may come unto him

for reliefe; none of those who acknowledge their inability to help themselves, are secluded. There is no Bar to put back a soule from Christ, which desires to come unto him, which desires to believe in him, and to have communion with him, for he saith, *Come unto me all yee.* 5. Albeit there be no bar put to hinder any man from coming to Christ, yet none will come untill they be sensible of a burden where of they cannot be freed, by any other meanes; Therefore he speaketh expressly to such; saying, *Come unto me all ye that are weary and heavy laden*, not excluding lukewarme Laodiceans, or any other, who desire to be made sensible of sin, who desire to repent, who desire to beleeve in God, and to feare God. 6. Seeing all things are delivered unto Christ, and all that have need are commanded to come to him, It is a miserable and damnable folly, to seek any thing belonging to righteousnesse, and eternall life, except in Christ Jesus only; for he telleth us, *All things are delivered unto me*; and saith, *Come unto me.* 7. God can sanctifie the love of our selves, so far as to make it a motive and allurement, to draw us unto him: for such as are unquiet about the condition of their soule, or are burdened with any trouble which they are not able to beare, have a promise of relief, if they shall come unto him, who can shew them the true cause of their trouble, and the right outgate also; for, *I will give you rest*, saith he. Now *rest* is opposed to labour and burthens, and so importeth full reliefe from all the sin and misery which can trouble any man.

Vers. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your soules.

The next exhortation teacheth us, 1. To stay with Christ under his Discipline, after we are come unto him; and so to joyn the study of obedience with faith: the duties of faith and obedience must not be severed: for he joyneth, *Come to me, and take on my yoke.* 2. Albeit Christs commands be our true liberty, yet in respect of the untowardnesse of our nature, the tye of doing all holy duties belonging to sanctification, of bearing the Lords chastisements, and suffering persecution, is a yoke wherein we have need to be bound: Therefore saith he, *Take on*

my

my yoke. 3. It is necessary that we willingly submit our selves to this yoke, and burden, how contrary soever it seeme to our nature; for, *Take ye up my yoke*, doth the word in the Originall bear; or, *Lift it as it were upon your shoulders.* 4. When we have consented to submit to Christs yoke, we have need as Disciples dayly to learn how to bear it; Therefore he commandeth, saying, *Learn of me.* 5. As unto the right bearing of the yoke of Christ, the vertues of humility and meeknesse are necessary; so are they to be learned, and had onely from Christ, blessing unto us not onely his Doctrine, but also his example; for it is said, *Learn of me, that I am meek and lowly:* now no command given unto him of the Father, was grievous, no suffering made him grudge, no paines made him shrink from his duty or to faint: his plaints of his enemies, and his answers unto them, were full of meeknesse: he stood not to abase himselfe for the Fathers glory, and mens good; and it is he who must give us grace to do so also. 6. True rest unto the conscience is to be found in Christs satisfaction given to justice for us. True peace in his service; for he saith, *Come to me, and ye shall find rest.* 7. It is sufficient in this life, that we find rest to our *soules*, albeit our bodies be troubled. Therfore it is said, *Ye shall find rest to your soules.* No more is promised.

Vers. 30. For my yoke is easie, and my burden is light.

Another motive to take on his yoke, is, *My yoke is easie*, Hence learn, 1. That albeit Christs Discipline and manner of exercising of his followers, be a yoke and burden to our corrupt nature, yet it is an easie yoke, and a light burden to a soule, seeking liberation from sinne, and seeking salvation through Christ; Therefore saith he, *My yoke is easie.* &c. Now it is called an *easie yoke*, in comparison of the covenant of works, wherein men want the help of a Mediator, and are bound to do all in their own naturall strength; but we have Christ to help us, who worketh all our workes in us, and for us. 2. It is an *easie* yoke in comparison of sin, which maketh a man draw and bear his own dirty unto condemnation. 3. Christs yoke is *easie*, because albeit the ten commands renewed, and

repeated

repeated in the Gospel, do require no lesse perfection to be aymed at in sincerity of obedience, then under the covenant of workes: yet the cords to bind on the yoke are not terrour, but love; and that little which is done in faith, and upright obedience, is well accepted: and much joy and peace; much courage and comfort is bestowed on such as uprightly ayme, and endeavour to obey the commands of God in Christ; Thus saith he, *My yoke is easie, and my burden is light.*

CHAPTER XII.

There are three controversies between CHRIST and the Pharisees: The first is, about his Disciples their plucking of eares of corne, to vers. 10. *The next, about the healing of the withered arme of a lame man, to* vers. 22. *The third about the casting out of a devil, to* vers. 46. *After which we have his estimation of his carnall and spirituall kindred.*

Vers. 1. **AT that time Iesus went on the Sabbath-day, through the corn, and his Disciples were an hungred, and began to pluck the eares of corn, and to eat.**

IN the first controversie learn first, That our Lord took much paines in going from place to place, about what the Father had given him to do; for even on *The Sabbath* he went from place to place, *Through the corn field.* 2. The work of the Ministry; and attending on the Lord, sometimes may be so urgent, as his servants will forget to provide their meat; for here, *His Disciples were an hungred.* 3. God may put his chosen children to straits in this world, and suffer them now and then to tast of want; for his Disciples must for hunger, at a time, *Pluck the eares of corn*, and eat them for bread.

Vers. 2. **But when the Pharisees saw it, they said unto him, behold, thy Disciples do that which is not lawfull to do upon the Sabbath-day.**

The Pharisees fish a fault where there was none, and quar-

rell

rell with Christ for his Disciples. *Doct.* 1. It is no new thing to see men who are otherwise learned, and are in account for their holinesse in the church, to be adversaries unto Christ, and his Disciples; for the Pharisees here, do quarrell with Christ, for his Disciples cause. 2. Christs Disciples readily shall be mistaken and misconstrued, do what they please: for their plucking of eares of rough corn, to satisfie their hunger doth not escape censure. 3. Hypocrites do urge ceremonies, and externall observations, more then the greater things of the Law: for here the Pharisees quarrell the Disciples, for plucking of the corn, and purging of it from the aunds, and eating of it on the Sabbath, in the case of necessity, as a breach of the Sabbath: misregarding charity to the hungry and fainting Disciples, saying, *Why do they that which is not lawfull on the Sabbat-day.*

Vers. 3. **But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him.**

4. **How he entred into the house of God, and did eat the shew-bread, which was not lawfull for him to eat, neither for them which were with him, but onely for the priests?**

Our Lord defendeth his disciples by four reasons: The first is this, It was no sin for David and his men, in a case of necessity, to eat the Shew-bread, which by the letter of the Law was appointed for no mans use ordinarily, save the priests: therefore without sin likewise may my disciples pluck the ears of corn and eat thereof on the Sabbath: for notwithstanding the letter of the Law forbideth all manner of work upon the Sabbath, yet the intent of the Law and meaning thereof was neither to forbid the Shew-bread to be made use of, in such an extraordinary case of necessity, nor to forbid meat to be made ready on the Sabbath to suffice a mans hunger. *Doct.* 1 When the minde of the Law-giver, and the intent, and the end of the command is not contravened, the precept is not broken; for this is the ground of Christs defence. 2. Not reading nor considering the Scripture, whereby the meaning

meaning of the Law may be understood, is the cause of errour and mistaking of dueties, This is it he saith, *Have ye not read?*

Vers. 5. Or have ye not red in the law, how that on the Sabbath-dayes the Priests in the Temple profane the Sabbath, and are blamelesse.

6. But I say unto you, that in this place there is *one* greater then the temple.

The second reason, is. The priests for promoving of the service of the Temple, do bodily work on the sabbath, which in your language is to *profain the sabbath*, and yet are blamelesse: Therefore albeit my disciples, for promoving my service (who am greatet then the Temple) doe pluck ears of corn, and eat thereof on the Sabbath, and so seem to you to profain the Sabbath, yet they are also blamelesse; Hence learn, 1. Whatsoever bodily work is necessary for the promoving of the service and worship of God upon the Sabbath, is not a breaking of the Sabbath; for the Priests *Did bodily work* in the Temple, *On the Sabbath-day*, *and are blamelesse*, 2. As the body is above the figure, or shadow, so is Christ greater then the Temple, which is a figure of him: Therefore saith he, *In this place is One greater then the Temple.*

Verse 7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltlesse.

The third reason, is this, The Lord never appointed the outward ceremonies of his service in the first table, to hinder works of mercy prescribed in the second table: but by the contrary, when at one time both cannot be done, he will have the work of mercy done, and the ceremony of a sacrifice left undone, for that time: Therefore it is agreeable to Gods will, that my Disciples should rather pluck corn, and eat it on the Sabbath: by way of mercy to their owne body, then harm their health under pretext of keeping the Sabbath; which if ye had understood and considered, ye would not have condemned my Disciples without cause. Hence learn, 1. The true meaning of Gods Word being known, it is able

able to prevent rash judgement: Therefore it is said, *If ye had known.* 2. Condemning of the guiltlesse doth draw the judge being rash, under guilt: Therefore saith he, *Ye would not have condemned the guiltlesse.* 3. It is not every man, no not every learned man, who is acquainted with the true meaning of the Scriptures: for in saying, *If ye had known,* he taxeth both the *Pharisees* an *Scribes* of ignorance.

Vers. 8. For the son of man is Lord even of the sabbath-day.

The fourth reason, I whom ye see to be a man, am also God, and Lord of the Sabbath, having authority to prescribe or allow for my service on that day, what I please: to judge, and to punish, or pardon the breach, as I please; Therefore, If I judge this work of my Disciples to be no fault, neither should ye. Hence learn. 1. That the incarnation of the *Word,* or second Person of the God-head, made the Son of God to be the Son of Man: but it did not diminish his Divine Authority, as he is the Son of God: for he saith, That *the Son of man is Lord even of the Sabbath day.* 2. Christ can maintain the authority of the fourth Command, and appoint any one of the seven dayes as he pleaseth, for the observation of the Command: for *He is Lord even of the Sabbath.*

Verse 9. And when he was departed thence, he went into their synagogue.

10. And behold, there was a man which had his hand withered: and they asked him, saying, Is it lawfull to heal on the sabbath-dayes? that they might accuse him.

11. And he said unto them, What man shall there be a mong you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12. How much then is a man better then a sheep? wherefore it is lawfull to do well on the sabbath dayes.

Here

Here is another disputе about the sabbath in the synagogue, whether it was a breach of the sabbath, to heal a man of a withered hand miraculously: Hence learn, 1. That Christ went on to follow his calling, notwithstanding of enemies and opposition: for after his disputation in the fields with the Pharisees he goeth into the synagogue, where he might do good to the People. 2. Christs enemies when they have no just quarrell against Christ or his followers, they invent one: as when they could find no sin at all in him; they sought to accuse him, for miraculous healing of men on the sabbath, for want of better ground of accusation; for, *They asked that they might accuse him.* 3. Malice maketh men blinde, reasonlesse and absurd; for, *They aske if it be lawful to heal a man miraculously on the sabbath day*, wherein there can be no apparent ground of doubting. 4. The more impudent Christs enemies be against him, the more shame and confusion the Lord will bring on them; for our Lord refuteth his adversaries by their own confession, that it was lawfull to do more on the sabbath to a beast, then they did question him for doing unto a man; vers. 11, 12.

Vers. 13. **Then saith he to the man, stretch forth thine hand; and he stretched it forth; and it was restored whole, like as the other**

The Lord goeth on to heal the impotent man. *Doct.* 1. Whatsoever impediment be put in Christs way to hinder him to do good, he will go on to do what he intendeth; for, *He saith to the man, stretch out thy hand.* 2. There is no need to presuppose power to obey, in those to whom God giveth commands; for he can call things that are not, and make them to be: he saith here to the man whose hand was withered, who was unable to stretch forth his hand, *Stretch forth thy hand.* 3. Albeit we know we have no power to obey what is commanded, yet at Gods command it is good to essay, and set to, as if we had power; for the man at command, *stretched forth his hand.* 4. While men are in the way of obedience of a command, how difficult soever it be, God can blesse the beginning of obedience, with ability to perform what is commanded; for, *His hand was restored whole as the other*, He preased to stretch forth a withered arme, and it became whole in the stretching forth.

Vers. 14. **Then the Pharisees went out, and held a counsell against him, how they might destroy him.**

Now the Pharisees being confounded in dispute by Scripture and experience, they resolve to kill Christ: Hence learn, 1. That Christs enemies, when arguments do fail them, do fall to violence; for, *The Pharisees seek now, how to destroy Christ.* 2. Christs adversaries take help one of another, and combine gainst him with joint wit and power: as here, *They took councell to destroy him.*

Vers. 15. **But when Iesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.**

Christ withdraweth himself from these murtherers; Hence learn, 1. It is lawfull for Christs Ministers to go out of the way of furios persecuters for a time, when the adversaries plots to kill them; for even Christ, who was able to resist, *withdrew himselfe from that place where they consulted to destroy him.* When a Minister perceiveth that his life may do unto God, and his Church, more Service, then to be killed at such a time, and in such a way, it is no wisedome for him to be stouter then his Master. 2. It is better that such as love the Gospel, should follow the persecuted Preachers thereof, then that they should want the benefit of the Gospel; as here multitudes follow persecuted Christ. 3. None follow Christ in earnest, and for the right end, but they shall obtain their desire; for, *He healed them all*, that followed him for obtaining health.

Vers. 16. **And charged them that they should not make him known.**

Albeit it was not Christs minde, that his miracles should be buried, yet (having his own meanes, and men, and time how, and by whom, and when he will be made known) he loveth not, that himself, or his great works, should be the subject of common newes rashly and idly to be divulged, and talked of by every man; Therefore, *He chargeth them, that they should not make him knowne.*

Vers. 17.

Vers. 17. That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18. Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgement to the Gentiles.

The Evangelist observeth a designe of God, by this meanes to fulfill, or rather make manifest the fulfilling of a Prophesie of Isaiah, *Cap.* 42. 1. wherein it is foretold, that Christ should work great and glorious works discreetly & with little din. Hence learn, 1. That Christs comming into the world, was not with worldly pomps, and much noise, as worldly princes do carry themselves with much shew; for so was it foretold of him by the Prophet. 2. As for the words of the Prophet, they are worthy that notice should be taken of them, and that men should attend unto them; Therefore is, *Behold* prefixed. 3. Christ is the fathers servant, in regard of his humane nature; and in regard of his office of a Redeemer, and Mediator, being imployed in the noblest service that ever was, that is, to bring whom the Elect; for God saith, *Behold my Servant.* 4. He is a person singled out for the purpose: in Heaven or Earth there is none like to him, for this is *He whom I have chosen*, saith the Father. 5. The Father loveth Christ as himself, for his own worth, as the Son of his love; as the ingraven form of his own person; and in this sense, he calleth him, *My Beloved.* 6. In Christ God is well contented and satisfied every way, and namely as he is Surety and Under-taker for us; The Father craveth no more, no other thing for our full ransome then what Christ hath laid down, and no more in us then he hath promised to work in us; for of him saith he, *In him I am well pleased.* 7. He is so throughly well pleased in him for us, and in our name, that he wished no more, *My soul is well pleased.* 8. Christ as Man is furnished fully unto all the employment of a Mediator for ever; and the Spirit of God is bestowed on him as he is Man, without measure; for, *I will put my Spirit upon him*, saith he. 9. Not only the Elect of the Jews, but also the Gentiles were designed to be

Christs

Christs flock, that he should labour among us, and teach us how to behave our selves towards God and man, how God will save us, and how he will be served of us, how he governs the world now, and what he hath decreed to do hereafter; for it is said, *He shall shew judgement to the Gentiles.* Now *judgement* is whatsoever God would have us believe, or do.

Vers. 19. He shall not strive, nor cry, neither shall any man hear his voice in the streets.

From these words: Learn, 1. That the manner of Christs first coming was not to subdue by strong hand, as an earthly Conquerour, as many supposed he should have come; for it was prophesied of him, *He shall not strive*, that is, by externall force he shall not set up his throne. 2. Though in zeal and affection to his Fathers glory, and mens salvation, he uttered his voice and cryed, yet not the voice of contention, the voice of ostentative ambition, and imperious proclamations; for in this respect he uttered it not, *He shall not cry, neither shall any man hear his voice in the streets.*

Vers. 20. A bruised reed shall he not break, and smoaking flax shall he not quench, till he send forth judgement unto victory.

Another point of Christs commendation teaching us, 1. That there may be much weaknesse and tendernesse in the beginning of Gods work of grace, in a converted soul, comparable to *a smoaking flax, or bruised reed,* 2. Christs will not despise these weak beginnings, nor reject such weaklings; for, *He will not quench the smoaking flax.* &c. But will tenderly intertain the spark of begun light, and affection, and will bind up, and strengthen *a bruised reed.* 3. Whither the weak work of his grace be in a particular person, or in a society, he will fight for the maintenance of it, till he have the victory; for, *judgement shall at last be brought forth unto victory*; that is to say, Truth shall have sentence pronounced by him in favours thereof at last, and shall have the victory against all opposition; for, *He shall bring forth judgement unto victory.*

Vers. 21. And in his name shall the Gentiles trust.

The last point of the commendation of Christ; is, that he shall not only perfit his commission among the Jews, but also shall prevail among the Gentiles. *Doct.* 1. The power of the Gospel is able to perswade the greatest strangers and aliens from the common-wealth of Israel to come to him: for it is said, *In his name shall the Gentiles trust.* 2. It is as sufficient for faith to have Christs Name preached, as to see his person: for, *The Gentiles shall trust in his Name*, that is, in him as he is set forth to the audience of all, in the preaching of his truth.

Vers. 22. **Then was brought unto him one possessed with a devil, blinde and dumbe, and he healed him, in so much that the blinde and dumb both spake and saw.**

Followeth a notable miracle in dispossessing Satan of a blinde and dumbe cative: with the divers censours of Christs works by the People and Pharisees, whose wickednesse Christ rebuketh: Wherein observe, 1. That the fearfull condition of men spiritually possessed by Satan, (as are all unrenewed in whom the spirit of disobedience doth reign) may be seen in bodily possessions; and among the rest in this man, on whom Satan shutteth all doors, that he can neither let in comfort, nor let forth the sense of his misery; for, *He maketh him blinde and dumbe*, which *dumbnesse* is ordinarily accompanied with *deafnesse* also. 2. Such as Christ will deliver from Satan, albeit they cannot come of themselves to him, yet he can furnish meanes to bring them to him; for, *This blind and dumb man was brought unto Christ.* 3. Christ is the powerfull Physician of evils inflicted by the Devil, as here he giveth evidence, in *healing this man perfitly*, for he came to lose the bands of Satan.

Vers. 23. **And all the people were amazed, and said, Is this the son of David?**

The People are moved at the sight of this work, and do see a glimps of his God-head, and of Divine glory in him. *Doct.* The miracles of our Lord were so demonstrative, of his divine power, that the beholders were overcome, and forced to acknow-

acknowledge his works to be worthy of the promised Messiah: *Is this* (say they) *the son of David?*

Vers. 24. **But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.**

The Pharisees perceiving the people to be affected with the miracle, grow mad, and do blaspheme. *Doct.* 1. Satan the more he is like to lose his prey, the more doth he rage, for the Pharisees do blaspheme Christ so much the more, that they perceive the people to acknowledg him to be the true Messiah: 2. What Satan loseth one way, he laboureth to recover and make up another way, in opposing Christ, and misconstruing his work, so much the more violently and wickedly, as he seeth himself like to be overcome; As is here to be seen in the Pharisees. 3. Such as fall in opposing Christ, readily grow worse and worse, till they come to a height, as may be perceived in these proud men. 4. How impudent and malicious is the Devil, and how desperate are his slaves, who dare call Christ by the name of *Beelzebub.*

Vers. 25. **And Jesus knew their thoughts, and said unto them, Every kingdome divided against it self is brought to desolation: and every city or house divided against it self, shall not stand.**

26. **And if Satan cast out Satan, he is divided against himself, how shall then his kingdome stand?**

Christ cleareth himself, and convinceth his adversaries by five reasons, The first reason, Seeing every Kingdome, City and Familie set against it self, is ruined, and so also is the Kingdome of Satan; if he should assist me to cast himself out, it is no more reasonable to say, that I cast out devils by Satans help and assistance, then to imagine and say, that Satan will consent that his kingdome should fall; therefore I cannot with any colour of reason be thus blasphemed: from the description of the sin of these Pharisees, learn 1. That in pondering mens sins the Lord looks much to the inward disposition, mind, and affection of sinners, whether they sin of infirmity, or of presumption; of ignorance, or against the ir

light; Therefore it is said, *Jesus knew their thoughts.* 2. The way to preserve all Societies, is, *Union*, and the way to ruine them, is, *discension*, for, *For every Kingdome, City, House, divided shall not stand.* 3. Satan hath a Kingdome among men, which by all means he goeth about to maintain, and will be loath, really and in effect, wholly to dispossesse himself, both of the soul and body of any in whom he hath power and place; for, *If Satan cast out Satan, how shall his kingdome stand?*

Vers. 17. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

The second reason, For clearing of Christ, and convincing his adversaries, is this. You grant that your children and carnall friends, when they cast out devils by the gift of miracles, do it by the power of God; Therefore that shall condemne you of malicious partiality, for your saying, that I cast out devils not by the power of God, but by Beelzebub: Hence learn, 1. That malice moveth men to misconstrue the best actions of the most innocent: for the Pharisees out of malice ascribe Christs works to the devil, which they knew were of God. 2. The processe of justice against the wicked must be short, when their conscience and common reason in their dearest carnall friends, is sufficient to bear witnesse against their wickednesse, and to condemne them for it: upon this ground Christ saith, *By whom do your children cast out Satan? therefore they shall be your judges.*

Vers. 28. But if I cast out devils by the Spirit of God, then the kingdome of God is come unto you.

A third reason, to convince these men of blasphemie, is, Seeing you know that I do cast out devils by divine power of Gods Spirit, you cannot be ignorant that I am the Messiah, and that the kingdome of Grace promised in the Messiah is come: and therefore you are malicious Opposers of the Kingdome of God in my person: Hence learn, 1. Christs manner of casting out devils was with such heavenly majesty and authority, as that his enemies knew it was by the Spirit of God: for

here

here our Lord taketh that for granted, saying, *If I cast out devils by the Spirit of God, &c.* 2. Seeing Satans kingdome is cast down by the doctrine of the Gospel, and soules are converted through the divine power of God: It is certain that the promised Kingdome of Gods grace in Christ is already come. For, If I, saith Christ, *cast out devils by the Spirit of God, then is the kingdome of God come unto you.*

Vers. 29. Or else, how can one enter into a strong mans house, and spoil his goods, except he first binde the strong man? and then he will spoil his house.

A fourth reason, If I by the supreme power of Gods Spirit, did not cast out Satan, it were as impossible to thrust him out, as to spoil a strong mans house without overcomming him first, Therefore you are wilfull blasphemers, who ascribe this work to the Devil: Hence learn, 1. That Satan is powerfull to take, and keep possession of men, when God permitteth him so to do: and may be compared to a strong man, who brings his conquest within doors, and maintains the house against all that might spoil him: so doth the comparison import. 2. Christ is powerfull to overcome Satan, and to spoil him of his possession, and may be compared to a stronger Man. 3. Satan will not shed with the possession of a sinner, except by strong hand he be overmastred; for, *he must be bound, before he be spoiled.*

Vers. 30. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

A fifth reason, Wheresoever I come to set up my Kingdom, all these who do not help forward my work, are really my enemies; Therefore you who do oppose me, are much more my enemies; and so your speeches against me, are to be esteemed malicious blasphemies: Hence learn, 1. Wheresoever Christ sendeth his Gospel, all that hear it, are either for him, or against him; none are neutrals; for so he saith, *He that is not with me, is against me.* 2. None are for Christ, but such as do their best to gather in others unto him, (*as corn to his barne*) according to their calling, and whosoever

do not promove Christs Kingdome, are culpable of hindering of it; for he saith, *who so gatheretb not with me, scatteretb abroad.*

Vers. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the *holy* Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

Thus are these men convicted: now the Lord sheweth, how neere they were to perdition: and this he doth by laying before them the desperate condition of such, as sin against *the holy Ghost*, for each other sort of sin is pardonable, and in some person, one or other, is actually pardoned; even sins committed against the Mediator, are pardoned; but the sin against *the holy Ghost* is never pardoned, neither in this world, by the ministerial application of the Gospel; nor in the world to come, by the authoritative absolution of the Judge, at the last day. The Scripture *in Mark.* 3. 29. *Luke* 12. 10. *Heb.* 6. 4. 5. 6. and 10. 26. giveth us to understand, that not every sin against conscience or against the Gospel is this sin: but that this sin is an open, wilfull, deliberate and malicious rejecting and opposing of Jesus Christ totally, and of the way of Salvation by him; and that after the holy Ghost, hath by a supernaturall opperation convicted the Person of the Salvation, offered to the World through Christ: And therefore it is called, *A blasphemie against the holy Ghost*: Because this sin divellishly opposeth the supernaturall work of the holy Ghost, convincing the mind, that, *Jesus is the son of God*, the only Saviour of the World; for otherwise in a common manner, every sin against God, is a sin against all the Persons. Now this sin is called Unpardonable, not because it cannot *be* forgiven, but because it never *is* forgiven: The man that falleth in this sin; never reponteth, nor getteth grace to desire repent,

repent, but doth as a Devill desperately go on to oppose Jesus Christ: Therefore, *whatsoever sin it be*, for which the man is sorrowfull and penitent, and doth flee unto Christ, to be relieved of it, it is not this sin, which the Scripture doth call The *Blasphemie against the holy Ghost*, how hainous soever it be. Hence learn, 1. That there is no sort of sin, except this one, which may not, yea hath not been forgiven in one mans person or other; for it is said, *All manner of sin shall be forgiven unto men.* 2. The sin against the holy Ghost, as it is formerly described, cannot fall out in the person of a penitent Beleever in Jesus Christ, to whom pardon is promised; for, *This sin shall not be forgiven.* 3. The son of *God* is also the son of *Man*, verily pertaker of our flesh and blood, in whose person the nature of God and man is united, for a ground of confidence unto sinfull men, that they may come unto God through him: for here he is called, *The Son of Man.* 4. It is possible, that some of the Elect appointed for Life, may fall in the sin of blasphemy against the Son of God, out of ignorance, or fear, or some sort of deception, and thereafter may repent, and finde mercy: for it is said, *whosoever shall speak a word against the Son of man, it shall be forgiven him*; to wit, upon the conditions, and in the manner set down in Scripture, to wit, if he repent, and flee to Christ. 5. It is a dangerous matter to oppose Christ and his Gospel, in any part of his Truth, or Kingdome, or to blaspheme, and speak ill of the work of grace in his Children; especiall yout of hatred of the truth, and good way of God: for this draweth near to the unpardonable sin against the holy Ghost.

Vers. 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

There were two things which might weaken the power of his threatning: 1. The conceit of the holinesse of these Pharisees. 2. That their blasphemy was but a matter of words; Therefore for the peoples edification, Christ breaketh down these sconces, shewing these men to be most wicked, to vers. 36. and Gods judgement to be strict, even in the matter of words, to vers. 38. As for the first, he proveth these men not

to be holy, but wicked, by foure reasons: The first is, Because their *Fruits were evill*, set down in the comparison of trees, which being good, do bring forth good fruits: and being evil, do bring forth evill fruits; Hence learn, 1. As a tree is known to be good, or evil, by the fruits; so is a man known by the course of his deeds; for this is the intent of the similitude. 2. As a man carryeth himselfe for Christ, or against him, so is he good or evill; and though he were as blameleſſe otherwise, as these Pharisees, yet he is a wicked man if he be against Christ; for, *The tree is known by his fruit.*

Vers. 34. O generation of vipers, how can ye, being evill, speak good things? For out of the abundance of the heart the mouth speaketh.

A second reason, Because the whole sect of the Pharisees were a wicked Pack, seeming to be friends to the Law, but adversaries to Christ, the true intent thereof, adversaries to the grace of God, and to righteousnesse by faith; and so not onely by nature, but also by succession to their Predecessours, in holding their poisonable doctrine, they were a generation of vipers, the worst sort of adders, who being evil, could not speak good; and having their heart full of poison, could not but speak as their heart dyted unto them; Hence learn, 1. It is impossible for unrenewed men to speak good: far more impossible to do good; for, *How can you that are evil, speak good?* saith he. 2. Men who glory in their forebears, as these men did in Abraham, Isaac, & Jacob: and do not follow their footsteps, are in Gods account, to be fathered on Satan, and are the viperous brood of his Children; Therefore justly doth our Lord call these men, *Generation of vipers.* A third reason, Because the overflowing of their hearts in blasphemous words, did prove them to be wicked blasphemers. *Doct.* 1. The heart is the fountain of a mans words and works, as it is set, so is the current of a mans words and vvorkes, good or evil; for, *Out of the abundance of the heart the mouth speaketh.* 2. Whensoever evil doth break forth in a mans words, for that time at least, evil aboundeth in the heart; for, *Out of the abundance of the heart, the mouth speaketh.*

Vers. 35. A good man out of the treasure of his heart,

heart, bringeth forth good things : and an evil man out of the evil treasure, bringeth forthevil things.

A fourth reason, Proving them to be wicked, is, because they did delight to lay up wickednesse in their heart, and to bring forth ill out of their heart. *Doct.* Whether a man be renewed and a good man, or a renewed and evil man, it may be known by the stuffe, which deliberatly hee layeth up in his heart, and deliberately brings forth out of his heart; for, *If it be a good treasure*, he is a good man; if it be *an evil treasure*, he is an evil man: for here such as the man is, such is his treasure; for, *A good man out of the good treasure, & an evil man of the evil treasure of his heart bringeth forth*, &c.

Vers. 36. But I say unto you, That every idle word that men shall speake, they shall give account thereof in the day of judgement.

Thus Christ hath removed the pretext, and conceit of the Pharisees holinesse: now he removeth the conceit of the smalnesse of their sin, in respect it was a matter of words, for two reasons; The first is, Idle words should be punished, much more blasphemous words: Hence learn, 1. How little soever men do esteem of words, yet in Gods ballance, they weigh not light: for, not onely *wicked* words, but also *idle words*, such as serve for no good purpose, or for no lawfull end, shall come in reckoning as so many sins; Therefore saith he, *Every idle word they shall give account thereof* 2. There shall be a day of judgement, wherein all sins, even *words* shall come to be judged: for here *a day of judgement* is set, and this judgement shall passe upon particulars, even upon words, whereof men have not before given account, and received pardon.

Verse 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Another reason, shewing that words will be respected by God, Whatsoever men think of them; because the course of a mans words being naughty, shall be sufficient to be a ditty, to prove a man unrighteous, and being well seasoned, shall be a sufficient evidence to prove a man righteous, therefore words are not to be slighted: Hence learn. That as a well governed

ned tongue, and the course of wisely ordered speeches, is, and shall be in Gods judgement a sufficient evidence of a man renewed and justified; so also a loose tongue is and shall be an evidence of the contrary.

Vers. 38. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Another dispute about signes, which the Pharisees craved of Christ, wherein learn. 1. That Christ was exercised with divers sorts of temptations by his adversaries; some openly blaspheming, some subtilly insinuating, as if they would deale reasonably with him, *Master*, say these men, *we would see a sign*: as if they had never seen any of his miracles before; or, as if upon the doing of some miracle, they minded to beleeve in him. 2. Christs miracles were sufficient, to cleare that he was the Messiah; for even his enemies can crave no more, but to have a signe; for, say they, *we would see a signe from thee*. 3. Obstinate unbeleevers will not be satisfied with any of Gods words or works; but still will crave new ones, as these men; after numbers of signes, crave yet a signe. 4. Mis-beleevers are also limitators of the Holy One of Israel, nothing will satisfie these men but a signe, at their direction: *we desire to see a signe*, say they.

Vers. 39. But he answered and said to them, an evil and adulterous generation seeketh after a signe, and there shall no signe be given to it, but the signe of the Prophet Jonas.

40. For as Jonas was three dayes and three nights in the Whales belly: so shall the Son of man be three dayes and three nights in the heart of the earth.

Our Lord refuseth to give them any signe, save this, That after they had killed him, he should rise from the dead, as Jonas came out of the Whales belly, and so they would not prevaile over him, for all their malice. In this answer, learn, 1. That a people that doth not embrace the Lord, as he is pleased

to

to offer himselfe, is a people alienat from God, and is a follower of another God of their own devising: for therefore he calleth them, *Adulterous generation.* 2. As when Jonas his doctrine was rejected by the Jewes, God made him be accepted in Niniveh: So shall it be with such, as will not receive Christ offering himselfe unto them, he shall find others to take the offer: If the Jewes refuse, the Gentiles shall receive him; this is one way *of the signe of Jonas.* 3. Again, the enemies of Christ who will not cease to persecute him, shall know by Christs victory over them, that he is the Messiah: for as Jonas was proved to be the Lords Prophet, by his miraculous delivery from death; so shall Christ be found to be the true Messiah, by the resurrection from the dead, and by his victory over the persecutions of his adversaries; and this is another way of having *the signe of the Prophet Jonah*: signes of both these sorts are proper to mis-believers.

Verse 41. **The men of Niniveh shall rise in judgement with this generation, and shall condemn it, because they repented at the preaching of Jonas and behold, a greater then Ionas is here.**

Christ after refusing to give them a signe; or to work any miracle at their pleasure, certifieth them that they shall be condemned for their mis-believe, by two witnesses. The first witnesse is, The men of Niniveh, who repented at the preaching of Jonas: whether this repentance was better then the repentance of Achab, it skilleth not to dispute: because, presuppose it was no more then may be in a naturall man, upon the historicall believing of temporall judgement coming upon them, like unto Achabs repentance, yet it was more then these hard-hearted people did, who were obstinate unbelievers, and were neither moved with the preaching of mercy nor judgement. *Doct.* 1. Any sort of repentance, presuppose it be only temporary, is better then obstinate unbelieve, and no sort of repentance: for Ninivehs humiliation is *better* then the Jewes hard-hearted carriage. 2. There is more fruit of one Sermon to be expected from Pagans, then of many Sermons from the abusers of Ordinances of Religion: for *Niniveh repenteth* at one Sermon: Judea repenteth not after hearing may. 3. The

sin

sin of the Mis-believers, and his judgement is the greater, by so much as the meanes of believing, have been more frequently applyed, and Christ hath shown himselfe more in the use of meanes: for, therefore was the condemnation of the Jewes unbeliefe the greater, because, *Christ* who was *greater then Jonas*, *was not beleeved*, after long preaching and miracles wrought.

Vers. 42. The Queen of the South shall rise up in the judgement with this generation, and shall condemne it: for she came from the uttermost parts of the earth, to heare the wisedome of Solomon; and behold, a greater then Solomon is here.

Another witnesse is the Queene of the South. *Doct.* The Example of such as have taken paines to get knowledge, or obtaine any vertue, whose names are recorded in Scripture, must either be made use of, unto imitation of their faith and diligence, or else their example will serve to agredge sins unto deeper judgement: for the Queene of the South shall rise in judgement against those that regard not the Gospel of Jesus Christ.

Vers. 43. When the uncleane Spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will returne into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himselfe seven other spirits more wicked then himselfe, and they entet in and dwell there: and the last state of that man is worse then the first. Even so shall it be also unto this wicked generation.

The last answer serveth to shew them their own miserable condition, and that by a parable of a supposed case of Satans being cast out of a man, in respect of one sort of possession, and comming back unto a worse and more dangerous sort of pos-

possession: The scope of the parable is, to shew, that this people by their refusing to receive the grace of God, and to beleeve in Christ, were in a seven-fold worse condition, then if the Gospel had never been preached unto them: for Christ by his Doctrine had made them see the onely true way of righteousnesse and eternall life, and so in regard of the refutation of their former errour, and removing the ignorance wherein they did formerly lye, Satan was in some sort cast out: but in respect of their not receiving Jesus Christ, and his grace, to dwel in their hearts by faith, the devil had gotten a seven-fold stronger possession of them now then before. From this parable we may learn, 1. That Satan is an unclean spirit, for so here is he called. 2. He may be cast out of a man in some sort, and yet the man not be renewed, As for example, He may be cast out of a bodily possession, and the man remain unrenewed: He may be cast out in regard of a mans outward polluted life, as he was cast out of these, who after abjuration of their ungodly life at their baptisme, did return again to their former filthinesse, 2 Pet. 2. 22. He may be cast out of a mans mind by refutation of his former errours, and illumination of him by sound doctrine: and yet the man may remain unrenewed: such as was the casting of Satan out of this *evil and adulterous generation*. 3. In case a man be not taken up by the spirit of grace, in whatsoever other respect Satan is cast out of him, he shall be more deeply possessed by him, then before.

Vers. 46. **While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.**

47. **Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.**

Concerning the coming of Christs friends and kinsfolks unto him, whatsoever was their errand, their pretence is to speak with him: but untimously do they call for conference, while he is about another work: Hence learn, that Christ is indeed very man, having kindly consanguinity with other men, and naturall

naturall relations unto them, grounded upon the verity of his humane nature: for he hath, *Mother and brethren*, or Cousin-germans, Persons neare in blood unto him, who are called in Scripture, *Brethren*. 2. The Virgin Mother was not so free of sin, but she might and did fall in escapes, as here in joining with the friends; at least, in an untimous troubling of Christs Sermon (to say no more) and preferring her own conference with him, unto his fathers service: which conference might have been delayed, untill his teaching of the people had been ended, and a more eminent work, which was now in hand, perfited.

Verse 48. But he answered and said unto him that told him, Who is my Mother? and who are my brethren?

49. And he stretched forth his hand towards his disciples, and said, Behold, my mother, and my brethren.

50. For whosoever shall do the will of my Father which is in heaven; the same is my brother, and sister, and mother.

From Christs answer, learn, 1. That respect unto kindred and friends, must not be prejudiciall to any higher service of God; for when Christs mother and friends, called to speak with him, while he is teaching; he asked, *who is my mother*? 2. Whosoever believeth in Christ, and indeavours to do Gods will, giveth reall demonstration of saving faith, and may be assured of Christs love and estimation, no lesse, then if all the relations of *Brother*, and *Mother*, and *Sister* in one, were put upon him; for, *whosoever shall do the will of my Father, the same*, saith Christ, *is my Brother, and Sister, and mother.*

CHAP. XIII.

CHAPTER. XIII.

The constitution of the visible Church, and the dispensation of Gods grace in it, unto the end of the world, and how the seperation shall be at the day of judgement, is set down in divers parables, to vers. 53. *and what small respect our Lords countrey-men carried towards him.*

Vers. 1. THe same day went Iesus out of the house, and sat by the sea side.

THe time is marked of this following Sermon, and the place also, to teach us that nothing could hinder Christ from spreading the doctrine of salvation, no opposition of foes, no misconstructions of friends was able to discourage him from his calling; for, *That same day* wherein he had a bitter conflict with the Pharisees, and interruption from his friends, *That same day* without wearying or fainting in labour, he goeth, *To the sea-side to teach.*

Vers. 2. And great multitudes were gathered together unto him, so that he went into a ship and sat, and the whole multitude stood on the shore.

The gathering of great multitudes to hear Christ teach is marked, to shew us, That when Christs enemies do set themselves most to disgrace him, then can he, and doth he glorifie himself most: for when the Pharisees had set themselves, by bitter blasphemies, to scare the people from following Christ, so

so great a confluence of people is gathered unto him, that he must; for eschewing the croud, and prease of the people, *Go into a ship.*

Verse 3. And he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4. And when he sowed, some seeds fell by the wayes side, and the fowls came and devoured them up.

5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepnesse of earth:

6. And when the sun was up, they were scorched, and because they had not root, they withered away.

7. And some fell among thorns: and the thorns sprung up and choked them.

8. But others fell in to good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

The scope of this parable, is, to shew, That not all hearers of the word do profit thereby, but some only: and this is set down under comparison of sowing seed in divers grounds, to vers. 9. Then is it enquired, after what may be the meaning of it, and exponed, to vers. 34. From this parabolick similitude, learn, 1. That Christ in his care which he hath of the Church, is like a diligent husband-man labouring; The people are like to the field or ground; and the word preached is like to seed sown. 2. Albeit the word as seed be one, yet the ground is of sundry sorts, the hearers are of divers kindes; some comparable to *stony* ground; some to *thorny* ground; some to *highway* ground; some to *good* ground. 3. The Lord maketh tryall of all, and doth not spare to cast seed on all sort of ground. 4. In most hearers through their own default, the seed of Gods word bringeth not forth fruit.

Vers. 9.

Vers. 9. Who hath eares to hear, let him hear.

The parable being proponed, our Lord careth for no more, but that so many onely as should have grace to understand it, shall make use of it. *Doct.* 1. Of outward hearers of the Lord's Word, some are destitute of the inward ear of understanding, destitute of believe; other some have an open ear to understand and believe: for this is imported, by, *He that hath an ear to hear, let him hear.* 2. It is Christ's intention, that his own to whom he giveth understanding and faith should profit by hearing; and when these do believe, he rests satisfied; therefore saith he, *Let him that hath an ear, hear*; whatsoever may become of the rest. 3. This Doctrine being proponed to a people in common, without application to any particular person, serveth much to waken and stir up the hearers to study, and to understand, and to make use of what is spoken; as appeareth in the Disciples questions, which followeth: for this saying, *Let him that hath an ear, hear*; importeth as much: as God will not regard the losse of such, as do not regard to understand his Word, and to make use of what they hear.

Vers. 10. And the Disciples came and said unto him, Why speakest thou unto them in Parables?

The Disciples aske the meaning of the Parables, and a reason of this manner of Christ's teaching. *Doct.* 1. It is a duty of love to be solicitous for the common multitude; therefore the Disciples do regrate their case; saying, *Why speakest thou to them in Parables?* that is, in a way which they will not understand. 2. Our questions about the manner of the Lord's dealing with people, and manner of speaking unto them, should be proponed unto the Lord himselfe, and satisfaction sought from him; for, *Why speakest thou to them in Parables?* say they, the question otherwise proponed by way of quarrelling, is dangerous.

Vers. 11. He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

Our Lord doth answer them in a very satisfactory way; teaching that the matters of the Kingdom of Heaven are mysteries, which none can understand till it be given unto them from God, and that there are some to whom God mindeth not to give understanding of his mysteries, they being reprobate, therefore, To

them it is not given, saith he. 2. There are others, to wit, his elect ones, to whom he will give the understanding of the mysteries of Heaven; for he saith, *To you it is given*. 3. The cause of putting difference betwixt one and another, in the matters of the Kingdom of Heaven, it is in the will of God the Giver, for so doth Christ reckon, saying, *To them it is not given, to you it is given.*

Vers. 12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

Our Lord doth clear, and confirme his Answer, by shewing the course kept by God, in the dispensation of grace, wherein *having* and *not having*, is to be understood of saving grace. *Doct.* Such as finde grace in God's eyes through Christ, have indeed a gift or possession worthy to be called a *gift*, for so he describeth the Elect, *Whosoever hath*. 2. Such as are Reprobates or are not elected, and do not finde grace in the Lord's eyes, whatsoever they have of other gifts, it is nothing in effect, but a seeming to have; for such are described thus, *Whosoever hath not*. 3. Whosoever have gotten the Fountain-gift of saving grace, or of God's love in Christ, he shall have all other gifts, which send to perfect salvation; for it is said, *Whosoever hath, to him shall be given, and he shall have in abundance*. 4. Whosoever hath not this gift of grace, and is none in God's eyes, shall want, and be deprived also of all other gifts tending to salvation; or at least of the right use of them, for even that which they seemed to have of common gifts and meanes of salvation, *shall be taken from them*, so as they shall not reap eternal life thereby.

Vers. 13. Therefore speak I to them in Parables: because they seeing, see not, and hearing, they hear not, neither do they understand.

From this ground, that this multitude was reprobate, our Lord giveth a reason of his speaking to them in Parables. *Doct.* 1. Some do see with their natural eyes God's Workes and Wonders, and do hear his Word also outwardly, who do not by the spiritual eye of Faith perceive or take up the Lord's glory shining therein; for, *Seeing, see not, in hearing, hear not*. 2. Concerning such as God hath reprobate, he will dispose so of the meanes of salvation

tion toward them, as they shall profit nothing by them unto salvation; therefore saith he, *I speak to them in Parables.*

Vers. 14. And in them is fulfilled the prophesie of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.

Lest they should have thought this an hard saying, Christ sheweth, that *Isaias* threatned the like against the wicked in his time, and did prophesie of the righteous judgement of God, in this sort to come upon the reprobate in Christ's time: Hence learne, 1. That the prime reason of the with-holding of saving grace, from such as do perish, is, in Gods decree of reprobation; for of the Reprobate it may be said, Though the Lord's words be outwardly, and in a common manner seen by them, and his Word do sound among them, and be outwardly, or in a common manner heard by them, yet this shall be without profit to them, or use making of by them; for, *Such hearing, they heare and perceive not.* 2. When Gods judgement pronounced in Scripture, hath taken hold of one fleece of wicked persons in one age, it goeth on to be executed upon others after them, of that same sort; for the words of *Isaias* spoken to the people, in his own time, are to be fulfilled even upon the wicked in Christ's time, some hundred years after *Isaias* Prophesie; and the same words are fulfilled in our time, and shall take hold of the wicked in time to come.

Vers. 15. For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their eares, and should understand with their heart, and should be converted, and I should heal them.

The Lord sheweth the righteousnesse of God, in execution of this decree of reprobation by this, that there is in them a voluntary induration of heart, going before the juridial induration inflicted upon them: Hence learne, 1. That beside the natural sottishnesse of things spiritual, and the natural ignorance, and unbelief of the Gospel, there is an affected and voluntary blindnesse of minde, and hardnesse of heart, which men draw on by custome of sinning; this is it he saith, *Their eyes have they closed.*

closed. 2. Whereunto *natural* blindnesse and hardnesse of heart, men superadde a *wilfull* blindnesse and hardnesse of heart; it is justice with God to give them over to a *judicial* blindnesse of minde, and hardnesse of heart, as the comparison of this place, with that of *Isaiah, chap.6.* giveth ground; for *here* their voluntary blindnesse is set down, *They have closed their eyes*, and *there* the judicial blindnesse and hardnesse is set down, *Shut their eyes, make their heart fat.* 3. This plague is proper to the reprobate, whom God will not save, to whom God hath resolved to give no saving grace, *Least he should heal them.* 4. Whosoever get grace to turn from their sins, to repent and to believe in Jesus Christ, are not given over to a reprobate sense, but shal surely be saved; For while he saith, He *will not grant them grace to hear and understand*; that is, to believe and repent, least they should be healed, he importeth, that if they did believe and repent, they behoved undoubtedly to be healed; the exercise of Faith and Repentance being infallible markes of saving grace.

*Vers.*16. But blessed are your eyes, for they see, and your eares, for they hear.

17 For verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

By shewing the reprobation of this People, Christ commendeth the estate of his Disciples. *Doct.* 1. Such as have received grace to perceive Salvation offered in Jesus Christ, and to lay hold thereon, are truly blessed; for, *Blessed are your eyes*, saith Christ, *for they see.* 2. The miserable condition of the reprobate, and such as are given over to misbelief, doth commend the blessed estate and condition of such as get grace to believe, being compared therewith; this is imported in, *But blessed are your eyes.* 3. The estate of the Church after the manifestation of the Messiah in the flesh is more blessed than the condition of the Church before Christ, in respect of the grace of the Gospel, now more clearly proponed without shadowes and figures; and in this happinesse, the Apostles who conversed with Christ bodily, justly have the first place: *Many prophets and righteous men have desired to see what you see, and have*

have not seen them. 4. Such as get a saving sight of Christ, do earnestly desire to see more of him, for Prophets and righteous men who believed in Christ to come, ardently desired to see him in the flesh.

*Vers.*18. Hear ye therefore the Parable of the Sower.

In the exposition of the Parable, learne, the Lord will teach his own the meaning of his Word, so as they may be edified thereby; and what they do not understand at one time, he will cause them to understand at another: for, *Hear ye*, saith he to his Disciples, *the Parable of the Sower?*

*Vers.*19. When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side.

From the exposition of the seed sown by the way side, learne, 1. That the Gospel is the Word of the Kingdom of Heaven, and other words in comparison are to small effect; but this Word sheweth the way, and giveth right unto the Kingdom, giveth earnest, and a beginning of the Kingdom of Heaven; therefore it is called, *The word of the Kingdom.* 2. Satan is busie waiting on where the Word is preached, to marre the hearing or understanding, and believing of it; for, *When one heareth, that wicked one cometh.* 3. Where men understand not the Gospel preached, and are not made sensible by the preaching of it, of their own sinfulnesse, and danger on the one hand: and of the grace of God offered in Christ, to relieve them, on the other hand, the Word is lost unto them; for, *The wicked one catcheth away that which was sown.*

*Vers.*20. But he that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it.

21 Yet hath he not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended.

From the exposition of the seed sown in stony ground, learne, 1. That some heare the Word, and receive it with joy readily, upon temporal grounds, and natural motives: for excellent truths, and offers of remission of sinnes, and eternal life, may affect a natural man in a natural way, *Such is he that receiveth the Word in stony place*. 2. Where sound Faith is not mixed with the Word received, there the Word is not ingraft; for, *He hath no root in himselfe*. 3. Where the Word is not received, so as the root of true Faith, and God's grace is in the man, his seeming Faith will not endure, whatsoever lustre it may have; for, *He endureth but a while*. 4. When a man receiveth the Gospel for some motive of a temporary good, the fear of some temporary evil (such as is threatned in persecution) will be able to drive him from his professed Faith; for, *When persecution cometh, by and by he is offended*, and so affliction is a touch-stone whereby to try the sincerity of Professours.

Vers. 22. He also that received seed among the Thornes, is he that heareth the Word: and the care of this World, and the deceitfulnesse of riches choke the Word, and he becometh unfruitfull.

From the exposition of the seed sown in thorny ground, learne, 1. That however the Word seem to be received, if it do not bring forth fruits of amendment of life, if it beget not Faith working by Love, it is like seed choked with thornes, and the Word is lost in such a heart. 2. Whatsoever things pertaining to this life, do go so near a mans heart, as they take up the room, time, travell, and affection, which heavenly things should have, they are but thornes which choak the seed of God's Word. 3. When the care of getting, and keeping, or governing of riches, under fair pretences of a lawfull calling, of caring for our family, and not neglecting the benefits of God, do steal away the heart, and do waste a mans time and strength, which should be bestowed upon heavenly things, then all these pretences are but *the deceitfulnesse of riches*. 4. If a man's Workes do not proceed from the vertue of God's Word, whatsoever be his workes from other principles, they are nothing in God's account; for, *If the Word be choked, the man becometh unfruitfull*.

Vers. 23.

Vers.23. But he that received seed into the good ground, is he that heareth the Word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

From the exposition of the good ground, learne, 1. That onely such are worthy receivers of the Word, who believe and obey it in their conversation; for, *These onely are like good ground*, receiving the good seed, and rendring the fruits of good seed. 2. Every true believer is fruitfull, albeit every one doth not bring forth fruit in a like measure, but some more, some lesse, *some an hundred, some sixty, and some thirty fold.*

Vers.24. Another Parable put he forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemie came, and sowed Tares among the Wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the Tares also.

27 So the Servants of the Housholder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it Tares?

28 He said unto them, An Enemy hath done this. The Servant said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the Tares, ye root up also the Wheat with them.

30 Let both grow together untill the Harvest: and in the time of Harvest I will say to the Reapers, Gather ye together first the Tares, and binde them in bundles to burne them: but gather the Wheat into my Barne.

Another Parable serving to teach, That the visible Church shall not want a mixture of wicked persons, joyned with the Godly, unto the worlds end: and that we must not dream of a possibility, to make a perfect separation of good and bad, in the Church. The chief Doctrines to be observed herein are, First, that the external visible Church is worthy to be called, and counted the Kingdom of Heaven, even in regard of the external constitution of it in this world, notwithstanding of the mixture of wicked hypocrites in it; because therein Christ rules as King, and hath his Subjects, all professing him to be King of Saints, but especially in respect of his own Elect therein, who honour him in Spirit, in whom he doth begin eternal life, and draweth it on unto perfection.

2. The visible Church is like a Corn-field, wherein are sown good seeds, and noysom weeds, sound Converts, begotten of God, and wicked Hypocrites, who are the children of Satan; for, *The Enemy sowes Tares among the Wheat.*

3. There is no more possibility for men to eschew the incoming of Hypocrites into the Church, than for any Husband-man's servants to hinder an Enemy to cast in the seed of weeds in their Master's field, in the night when men do sleep.

4. It is a matter of grief and offence, to see in the Church of God so many unprofitable and noysom weeds, so many wicked hypocrites and naughty persons, this the Servants coming to regrate the matter, doth import.

5. The rash zeal of Servants, before they consult the Lord their Master, is ready, with the hazard of the Church, and true members thereof, to have such a constitution of the visible Church, as they should suffer none to be a member, who are not inwardly regenerate, but have all others of whose inward Regeneration they are not assured, plucked from among Professours: this is imported in, *Wilt thou that we go and gather them up?*

6. The Lord albeit he hath given order to censure the scandalous Offenders, yet he dischargeth his Servants to presse toward such a separation, as to have all the weeds and wicked in heart to be cast out, least while they gather out the graceless Tares, they should root out also the gracious Wheat with them, for it is not possible for any man to discerne the renewed from the unrenewed so clearly, but he may be mistaken; this Christ meaneth by,

by, he said, *Nay, lest ye root up the wheat with them.*

7. The Lord accounteth it lesse hazard to suffer many hypocrites to be in the visible Church, then to hold out, or cast out of it any one of the weakest of the Elect and converted children, for so he reckoneth heer, that it is much safer to suffer many weeds to grow in Gods field, then to hazard one graine of good wheat, by seeking to root out the weed; *Nay* saith he, *gather not out the tares, lest ye root up the wheat with them.*

8. This mixture in the visible Church, Christ the Lord is minded to permit, and commands to be permitted, till the day of judgement; and then, but not till then, shall a full separation of the Godly and the wicked, of the Elect, and the reprobate bee made; *In the time of harvest I will say, gather the wheat, &c.*

9. At last, the separation shall be such; as all the wicked shall be cast into hell fire, and the Godly placed in heaven: *The tares shall be burnt, and the wheat gathered into the barne.*

Vers. 31. Another parable put hee forth unto them, saying, The kingdome of heaven is like to a graine of mustard seed, which a man took and sowed in his field.

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becommeth a tree: so that the birds of the aire come and lodge in the branches thereof.

Another parable, The scope whereof is to shew, that the visible Church, in regard of the power of the Gospel in it, and of the true grace of God, in the true members thereof how small soever it may seem in the beginning, yet shall grow up wonderfully; this is set forth under the similitude of mustard-seed, which for examples cause, in the parable, after the nature of a parable, is presupposed to be the least of all seeds: & again, is presupposed to grow up to such height, that it should become the tallest of all trees: which parabolicall supposition being made, then shall it be fit to resemble the work of God, by the grace of the Gospel, which how small soever the beginnings of it be, yet shall it be the most glorious of all Gods workes, ere all be done; Hence learn, That the worke of the Gospel, and planting of Gods Church, how smal beginnings soever it seem to have; yet shall by the blessing of God have wonderfull increase,

increase, The day of small things is not to be despised, by this, as the disciples were encouraged to spread the Gospel, so should all the Lords servants be incouraged to be diligent to sow the seed of grace, by holding forth the doctrine of the Gospel, according to their calling.

Vers. 33. Another parable spake he unto them, The Kingdome of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Another parable tending to this same purpose, namely, to shew that the worke of Gods grace by the Gospel in the visible Church, how small appearance soever it hath, will notwithstanding spread and prevail, according to the measure appointed of God. The doctrine is this, As good leaven, after a competent time, will leaven all the lump, to the leavening whereof it is appointed, so will the worke of Gods grace in his Church by the Gospel powerfully affect, and prevail unto the conversion of all these for whom God shall send it, and therefore we should not judge of Gods works in his Church by outward appearance; this serveth then, and should serve now, to make men faithfull in teaching the truth, and to wait for a while till God shall worke, and give his blessing to the hearers in his own time.

Vers. 34. All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them.

35. That it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

Heer is rendered another reason, why Christ did speak to the people in parables, to wit, that he might fulfill what the Prophet as the type foretold, that Christ should do, and how Christ should by speaking in parables stirre up his hearers to search what was meaned by this sort of speaking, as the Psalmist stirred up his Hearers to attend the more, to what he was to deliver in parables, Psal. 78. 2. 3. To the intent that such as would understand, might learne and others who would not search for light, might be justly

justly left in blindnesse. *Doct.* 1. Both the matter and manner of Christs doctrine is worthy to be maintained and vindicated from all misconstructions, for heer we have the Evangelist for a precedent. 2. Preachers should teach nothing for matter nor manner, but what they have a precedent for in the Scripture, for even Christ did so.

Vers. 36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, Hee that soweth the good seed, is the Son of man.

38. The field is the world: the good seed are the children of the Kingdome: but the tares are the children of the wicked one:

39. The enemy that sowed them is the devill: the harvest is the end of the world: and the reapers are the Angels.

40. As therefore the tares are gathered and burnt in the fire; so shall it bee in the end of this world.

41. The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun, in the kingdome of their Father. Who hath ears to hear, let him hear.

Heer the speaking in parables taketh good effect in his own Disciples; they are made sensible of their own dulnesse in understanding, and are moved to ask light of the Lord, and so they receive satisfaction; for the Lord declareth what the parts of the parable were in their intent and signification. Hence learn, 1. That the visible Church, as it is not without reason called, *The king-*

kingdome of Heaven, as is shewne before; so also, not without reason, is called heer, *The world*; in regard it containeth all sorts of people in *The world*, and is spread throughout *The world*, and not limited to any one place: *The field* (co wit, the universall visible Church) where the seed is dayly sown, is called *The world*. 2. The Elect, and true Believers begotten by the Gospel, and true Subjects of Christs Kingdome, and heirs of Heaven, are the only proper children of the Kingdome, for, *The good seed are the children of the Kingdome.*

3. Such as have nothing in them, save outward profession, and doe remain wicked and unrenewed men, are nothing else for their inward estate but children of Satan; for, *The tares are the children of the wicked one.*

4. Satan, as an enemy to the glory of God in his Church, doth what he can to have hypocrites, and wicked men mixed among the godly, as members of that same Church, vers. 39. for, *The enemy that sowed them, is the devill.*

5. This mixture of good and bad, is to endure to the end of the world, that is, untill the day of judgement, wherein the Angels shall have worke to separate the wicked from the godly; for, *The harvest is the end of the world, and the reapers are the Angels.*

6. In the end of the world, every man shall have the fruit of his labour, as his seed, that is, as his good or evill works have been; for, *Then is the* full *harvest*, vers. 39.

7. Openly prophane Persons, and secret Hypocrites, workers of iniquity, shall have no place among Gods people any more after the day of judgement, but their place shall be hell, the place of unexpressible torment; for, *The tares shall be gathered and burnt in the fire.*

8. Such as are justified by faith in Christ, and do study by his grace to live righteously, how base soever they may appear in this world, shall in the world to come be wonderfull glorious, for, *They shall shine as the Sun in the kingdome of their Father.*

9. It is sufficient for the main end of Christs doctrine, if such as have grace to understand, and believe, shall make use thereof, for the rest he regardeth not; for he saith, *They that have ears to hear, let them hear.*

Vers. 44. Again the Kingdome of heaven is like unto a treasure hid in a field: the which when a man

man hath found he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

Another parable, teaching us, that the Church, in regard of the precious doctrine of grace and salvation to be had by Christ in it, is a rich treasure, able to relieve and supply all wants and necessities, therefore called an *hid Treasure*, which the misbeleevers, how wise soever in the world cannot perceive.

2. The beleever who findeth it, will make no reckoning of the worth of any earthly thing, in comparison of it, but will part with whatsoever is pleasant or profitable unto him in this life, rather then be deprived of this grace; for, *He selleth all to buy it.*

3. As he laboureth to have this treasure, so hee hath a care to keep it, that neither by violence nor deceit to be taken from him; for, *He hideth it*, and *selleth all* to have the meanes of enjoying of it, and to have right unto the field of the visible Church, where this treasure is to be found.

Vers. 45. Againe the Kingdome of Heaven is like unto a Merchant man seeking goodly pearles:

46. Who when hee had found one pearle of great price, he went and sold all that he had, and bought it.

Another parable teaching us, 1. That the Church, in respect of the true subjects thereof, that is, in respect of the Elect, and true Beleevers, is like Merchant-men occupied about the purchase of these things, which may truly enrich them, and make them happy. 2. That among all things which can be conceived to be fit to bring men unto happinesse, there is only one meanes able to make blessed, one pearle of price, to wit, Christ Jesus; in whom are hid all the treasures of wisdome and grace, and that the wise man will content himself with Christ, and what is to be found in him, and will renounce all other things, which come in comparison with him.

Vers. 47. Again, the Kingdome of Heaven is like unto a net that was cast into the sea, and gathered of every kinde.

48. Which,

48. Which, when it was full, they drew to shoare, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just.

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Another parable teaching us, that the visible Church, in the way of gathering members, and manner of constitution thereof, is like a draught-net, taking in all who professe subjection to Christ in his ordinances; good and bad, true and false professors. for it gathereth of every kinde, to wit, whosoever professe faith in, and promise subjection to Christ.

2. That not before the day of judgement, but then precisely, seperation shall be made of the just and wicked, and then shall the wicked be punished forever, in whatsoever place or estimation they have been in this world. This parable and that of the tares, tend to one end, to strengthen us so much the more against the stumbling blocke of the unavoidable mixture of wicked hypocrites in the Church visible; that the godly shall not fare the worse, for the wicked being among them, in one field, in one draught-net, nor the wicked fare the better at the latter end, for their society with the godly, in the visible Church.

Vers. 51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Christ taketh a count of his Disciples whether they understood his speech. *Doct.* 1. Hearers of the Gospel should labour to understand what they heare; for, *Have ye understood?* saith Christ.

2. The Minister by catechising should take account of their Hearers, for so doth Christ, saying *Have ye understood?* 3. People of what quality soever, should be willing to give account to their Teachers of their profiting in knowledge; for the Disciples doe answer, *Yea, Lord.*

Vers. 52. Then said hee unto them, Therefore

fore every Scribe which is instructed unto the kingdome of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Christ teacheth them still to be gathering more knowledge, and to make use of their Hearing. *Doct.* 1. Every Minister should be furnished for his imployment: for, He is *A Scribe unto the Kingdom of Heaven.* 2. Ministers should be faithfull Stewards, distributing unto the necessity of the People, out of the abundance of their furniture; for, They *are Householders*, who should be provided with store, as it were of the last yeares growth, and of this yeares gathering also.

Vers. 53. And it came to passe, that when Jesus had finished these Parables, he departed thence.

54 And when he was come into his own Country, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this Wisedom, and these mighty Workes?

55 Is not this the Carpenters Son? Is not his Mother called Mary? and his Brethren James and Joses, and Simon, and Judas?

56 And his Sisters, are they not all with us, whence then hath this Man all these things?

Christ departeth that place, and goeth into Galilee, where he is not wel received. Hence learn, 1. That when Christ hath perfited his Worke, and not till then will he remove from a place; for it is said, *When he had finished, then he departed.* 2. He neglected no bands of common duty, he visits *Nazareth* and *Galilee*, where he was brought up, and giveth them an offer of his grace: teaching us by his example, that the greatest evidence of kindnesse to our Friends or Acquaintance which can be given, is, according to our calling, to draw them unto God; for, *He came unto his Country, and taught them in their Synagogues.* 3. By the preaching of the Gospel (how clealy & convincingly soever it be preached) the

the reprobate and obstinate unbeliever will not profit, but at most will onely admire it, and let it go: he may be convinced by it, but will not be converted. When he can object nothing against the Doctrine, hee will without all reason except against the person of the Preacher, or his kindred, and his parentage, or his outward condition, or some such one thing or other to debar himself from believing and obeying the doctrine, even as these men did. *They were astonished, and said, Whence hath this man this wisedome &c?*

*Vers.*57. And they were offended in him, But Jesus said unto them, A Prophet is not without honour, save in his own countrey, and in his owne house.

Christ his extraordinary wisdome should have made them take up his excellency, but it turneth contrary. *Doct.* 1. These very things which are inducements unto belief, will prove stumbling blocks unto the wicked, to hinder them from belief, as heer is seen. 2. Ministers despised by their carnall friends, must comfort themselves with the ordinary lot of godly teachers, who of all sorts of men are least esteemed amongst their own friends, and acquaintance; graceless nature having more enmity against Preachers and instruments of grace, then against any other sort of men; for so did Christ comfort himself: saying, *A Prophet is not without honour save in his own Countrey.*

*Vers.*58. And he did not many mighty workes there, because of their unbelief.

This despising of Christ turneth to the disadvantage of the despiser. *Doct.* 1. Despising of the Ministers prejudgeth men of the blessing of the Ministry, and misbelief is justly punished by the Lords hiding his power from the misbeliever, for therefore *Christ did not many mighty works among them, because of unbelief:* for as unto the Believer God manifesteth himselfe, so from the misbeliever God doth hide himself.

CHAP.

CHAPTER. XIV.

After the history of Johns beheading, to vers. 13. The miracle of the loaves, and Christs walking on the sea, to vers. 34. And the healing of the sicke in the bounds of Genezareth is set downe.

Vers. 1. AT that time Herod the tetrarch heard of the fame of Jesus.

2. And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works doe shew forth themselves in him.

Herod heareth of Christ, and taketh him to be John Baptist risen from the dead. *Doct.* 1. Whatsoever opposition Christ doth meet with, he seeth ever to the spreading of the glory of his own Name: for heer *His fame commeth to Herod; after John is beheaded.* 2. God can clear the cause of his Martyrs in the conscience of their persecuters, as Herod heer counteth John Baptist a man righteous, whom God would honour, by making him an instrument of mighty works.

Vers. 3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4. For John said unto him, It is not lawfull for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him as a Prophet.

By this occasion, Johns death which was bypast, is heer recorded, in which history, learn; 1. Faithfull Ministers will not spare to tell, even Kings their sins, as John doth heer reprove Herod for his incest and adultery. 2. It is no new thing that Kings and great men take it evill, to be reproved of their sins, and are ready to persecute faithfull Preachers; for, *Herod heer imprisons John for his free speeches.* 3. The Lord can make any means serve to keep his servants life, so long as he pleaseth, as heer he maketh *the fear*

of the people a mean of Johns safety for a time. 4. Wicked men doe not abstain from any sin, but for worldly reasons, they do nothing for regard to God, nothing else did Herod look to; but, *He feared the multitude.*

Vers. 6. But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath, to give her whatsoever she would ask.

8. And she, being before instructed of her mother, said, Give me heer John Baptists head in a charger.

9. And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10. And he sent and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsell: and shee brought it to her mother.

At last the Lords appointed time commeth, and John is beheaded: in which history, learn, 1. When a man hath a minde to an evill worke, a time shall be found fit for the doing of it, as heer a time is offered unto Herod. 2. A time of carnall feasting, is a time fit for plotting and practising against Gods Servants, as heer *Herods birth-day* is fit for John Baptists beheading. 3. A foolish and graceless heart is easily taken with a small delight, as Herod is marvellously pleased with a *Damsels dancing*. 4. A foolish delight is able to insnare a man, for practising a wicked work, as Herods vain delight ingageth him in a rash generall promise and oath, and so he is ingaged in the murther of the Lords Servant. 5. Such as the Parents are, such is the education of their children readily, *Such mother heer, such daughter.* 6. The malice of the wicked against reprovers of their sinne is deadly; for, *John Baptists head must passe for his reproof of incest.* 7. Malicious persons will prefer the satisfaction of their malice to any thing

else;

dle; for, *Herodias had rather have Johns head, then halfe a Kingdome.* 8. A graceleſſe ſoule may have a wreſtling with his luſts, ere he commit a ſin, and may be ſorrowfull for carnall reaſons to doe ſome wicked deed, as Herod here is loath to kill John: Naturall conſcience may tell a man of ſin, and vexe him alſo, and yet for no right reaſons; as, *The King is ſorry to behead John.* 9. A naturall conſcience is not able to reſiſt a temptation though it may reſtrain a man for a time; for, *Herod though he be ſorry, yet bee yeldeth.* 10. A ſinner inſnared is holden by bands which he might lawfully breake, as Herod heer by a raſh oath; *Nevertheleſſe for the oathes ſake bee yeldeth.* 11. That which indeed is a mans ſhame, will appeare unto a fooliſh ſinner to be his credit; and when credit appears, it will more prevaile with the wicked, then either conſcience or carnall fear, Herod heer for *Their ſakes that ſate with him at meat, doth yeald* that John ſhall loſe his head. 12. Gods deareſt ſervants may be taken away by a light occaſion, after that the Lord hath ended his worke by them, as heer, *John dyeth at the deſire of a wanton Laſſe.* 13. The bodies of the Saints may be abuſed after death, at the pleaſure of the perſecuters, as *Johns head heer is made a ſpectacle to his foes.*

Verſ. 12. And his diſciples came, and took up the body and buried it, and went and told Jeſus.

From the hiſtory of Johns buriall: Learn, 1. That the faithfull muſt not be aſhamed at the ſuffering of the Saints, but teſtifie their reſpect to the living, and to the dead; for, *Johns Diſciples came and buried Johns body.* 2. When Paſtors are cut off, men muſt reſort to the chiefe ſhepherd ſo much the more, as the Diſciples of Iohn came to Chriſt, and *told him of Johns death.*

Verſ. 13. When Jeſus heard of it, he departed thence by ſhip into a deſert place apart: and when the people had heard thereof, they followed him on foot out of the Cities.

14. And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

From the hiſtory of Chriſts departure: Learn, 1. That Jeſus hath reaſon to depart from the place where any of his ſervants are ſlain, and others of them are in danger; for, *When he heard this,*

be departed. 2. Such as have need of Christ will finde him out, and follow after him, refusing no travell nor pains to seek him; for, *The people follow him to a desart place.* 3. Christ is compassionate toward such as seek him, and of such as seek him he will put none away, the needy and sick find health from him, for heer it is said, *He was moved with compassion, and healed the sick which followed him.*

Vers. 15. And when it was evening his disciples came to him, saying, This is a desart place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victualls.

16. But Jesus said unto them, They need not depart, give ye them to eat.

17. And they say unto him, We have heer but five loaves, and two fishes.

18. He said, Bring them hither to me.

19. And hee commanded the multitude to sit down on the grasse, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they tooke up of the fragments that remained, twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

Heer is the miracle of the loaves, occasioned by the Disciples care to have the multitude dismissed timously. *Doct.* 1. It is wisdome to have regard unto peoples infirmity, and what they may endure in attendance of divine worship, as, *The Disciples ben heerewaye* of the peoples want of food. 2. If God call for extraordinary attendance, he will furnish ability, and provide for the bodies of such as preferre the feeding of their soules to the refreshing of their bodies, providing they tempt not God heerin, by neglecting wilfully ordinary means; Therefore Jesus saith, *They need*

and not depart, give ye them to eat. 23. Where God giveth a call to his servants to feed people, they must looke to himselfe for ability, and not be discouraged 1. for the little furniture which they conceive they have, for heer the Disciples have no more but five loaves, and two fishes, and Christ contenteth himselfe with them, *Bring them to me*, saith he. 2. It is good in an ordinary call unto any worke to look to ordinary means, as the Disciples heer not apprehending as yet any more then the ordinary 3. do make objection that they have *but five loaves and two fishes*. 1. The Lord will have our weaknesse for his worke to be seen: to the end his power may the more appear as heer the paucity of loaves and fishes must first be seen, ere he work the worke. 4. In working of miracles, our Lord did so dispose of all circumstances, as might most profit the people, and glorifie the Father, in whose name and power, as being one with the Father, he did the worke, as heer. *He orderesh the people in their places, lifteth to Heaven, and powerfully blesseth their provision*, that there might bee bread and fish enough by his divine operation. 5. Christs Ministers shall lose nothing in distributing their gifts unto the feeding of his people; for the Disciples after more then five thousand have eaten of their few loaves, doe take up twelve baskets full, a great deal more, then they had laid down.

Vers. 22. And straightway Jesus constrained his Disciples to get into a ship, and to goe before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.

Another miracle tending to shew, that as Christ is Lord of the earth, and lives of the creatures therein, so he is Lord also of the sea and winds: wherein he exercisetth his Disciples with a piece of trouble, to make them profit in the knowledge of his spiritualll Kingdome. The reasons of this short dispatch, and constraining of the Disciples to goe to sea without his bodily presence, may be seen in *John* 6. and *Mark* 6. Heer it is sufficient to learn,

1. That we should be sure of an urgent calling, before we undertake a hazardous voyage; for, *Jesus constrained his Disciples to go into a ship.* 2. Christ will not have men diverted from their places and callings, under pretence of waiting on him, nor to expect to live by miraculous means, but to attend upon the ordinary blessing of each mans vocation: and therefore, *He sendeth the multitude away.* 3. Christ, albeit the Son of God, yet because he had taken on our nature, and the office of Mediator therein, upon all occasions of retyring, he prayeth and intercedeth with God for his people, *He went and prayed apart.* 4. When the Godly are in trouble, and under triall, the Mediator is praying for their upholding: when the Disciples goe to Sea, Christ goeth to the Mount to pray. 5. Christs Disciples must be in trouble and hazards, when others are at ease; as heer it fareth with these Disciples. 6. Albeit men have Christs warrant for their voyage, yet are they not exempted from trouble and danger therein, for heer is an instance. 7. Men may have fair weather in the beginning of a work, and danger and trouble may be kept back, till they be so far ingaged, as it is more safe for them to go forward then to return; so fareth it heer with the Disciples, for, *The storm arose, when they were in the midst of the sea.*

Vers. 25. And in the fourth watch of the night, Jesus went unto them walking on the sea.

26. And when the Disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cryed out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

Christ doth not stay all night from them, but commeth to them in due time. *Doct.* 1. God keepeth back comfort and delivery, till it be time, as Christ suffereth the disciples to be exercised long, and commeth not to them till the fourth watch of the night: but then he commeth in due season. 2. Christ is Lord of Sea and Land, and can make way unto his peoples relief, through the most stormy Sea, no impediment can hinder him, nor hold him from his disciples society; for, *Christ heer commeth walking in the Sea.* 3. The Lords comming to his owne sometimes is fearfull, and sometimes destruction is apprehended, when delivery is

most

most neer, as heer *They cry out for fear.* 4. Apparitions of spirits in bodily shapes is possible, and the truth of it in all ages hath been received, as heer, *They say, It is a Spirit.* 5. When the Lords disciples are in the greatest extremity, then useth he to comfort them speedily, and to reveal himselfe unto them most kindly, as heer straigheway he cryeth, *It is I, be of good cheare.* 6. Wheresoever Christ sheweth himselfe present, there is no reason to be afraid of any trouble or danger, for he is able to deliver his owne in whatsoever strait; therefore saith he, *It is I, bee not afraid.* 7. When he speaketh, he maketh his word to be discerned by his people, and so satisfieth them; for he maketh his owne know his presence, *Be of good cheer, it is I,* saith He.

Vers. 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come, and when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Zealous Peter cannot stay, till Christ enter the ship, and so commeth to be exercised a little. *Doct.* 1. Fervent love hasteth to be at Christ, it looketh to no danger, but will hazard through fire and water to be at him; as heer, *Peters heart flitters to be at the Lord,* when he seeth him. 2. When men mistake the measure of their own strength and gifts, they are ready to seek a calling ere it be given them, and to enterprise things too hard for them; as heer Peter saith, *Lord bid me come unto thee on the water.* 3. If God give a calling, howsoever it seem to be perouted, a man may relye on it, and hath reason to believe for assistance in following of it; for, *Peter hearth Christ say, Come, and presently he casteth himselfe on the sea, and his faith for a time upheld him, so long as he kept the grips.*

Vers. 30. But when he saw the wind boistrous: he was afraid: and beginning to sink, he cryed, saying, Lord, save me.

The storme continueth, and Peter beginneth to fear, and doubt, and sink. *Doct.* 1. It is not Christs presence, but his will and command, which maketh a storme calme: Christ and trouble may be both present together; for notwithstanding Christ is come

the wind is boisterous still. 2. The continuance of the trisll of faith, bringeth to light the weaknesse of faith; for a man may hold out a while, who at length may faint, as Peter heer doth. 3. When men look more to the dangers then to God calling them to it, no wonder that their faith be brangled: for Peter seeth the winde too much, and Christs presence too little. 4. It is safest to ponder all that faith is to meet with, if we can overtake it, before we enter in the conflict with difficulties; for Peter should have prepared against the winde, as well as against the Sea, and waters. 5. Sometimes perill presseth a man more when he is in the dangers, then before; and a man may seem stout before the experience of the danger, who shall prove feeble in it: men know not readily their own weaknesse, till they be put to a proof; Peter doubteth nothing to walk on the Sea, till now. 6. As faith groweth feeble, courage and strength, and all begin to fail; as soon as Peter doubteth, he beginneth to sink. 7. When our faith groweth weak, our prayer should be strong, for doubting Peter *cryed* in prayer. 8. Whatsoever be our danger, let Christs power be exalted, as sufficient to help us, as Peter doth, saying, *Lord save me.* 9. Seen danger, and felt weaknesse, doth cut off presumption, and put faith to rely upon God altogether; for now Peter cryeth, *Lord save me.*

Vers. 31. And immediatly Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Christ draweth nee quickly, and helpeth him. *Doct.* 1. Albeit our Lord be displeased with our sins, yet will he not delay to help, when need calleth for present relief; as heer suddenly, *He stretched forth his hand.* 2. To doubt where we have a ground to believe, is worthy of a reproof; therefore saith Christ, *Why didst thou doubt?* 3. Christ will neither deny that to be faith which is mixt with doubting, nor refuse to help the weaknes thereof, by griping by his upon full grace, such as do but faintly gripe him by their faith, as heer he taught *Peter*, and said to him, *O thou of little faith.*

Vers. 32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

Now

Now the exercise is ended, the Disciples weakneſſe and Christs strength is manifested, *Doct.* 1. When the triall is at an end, the trouble is at an end, Christ and Peter come *up into the ship* and *the wind ceaseth.* 2. It is a bleſſed trouble which endeth in glorifying of Christ, and in the increase of knowledge; for, *Now the Disciples come, and worship Christ.* 3. New experience doth furnish deep impressions of Christs divine power and God-head; for now say they, *Thou art the Son of God.* 3. Delivery out of imminent death, speaketh more of Gods power to the humble person, then the greateſt works doth speak unto the secure, as the delivery of the Disciples from the raging Sea, maketh them more sensible of Christs God-head, then the miraculous feeding of five thousand with so few loaves in the wilderneſſe, for now it is, and not till now, that they say, *Of a truth thou art the Son of God.*

Vers. 34. And when they were gone over, they came into the land of Gennesaret.

35. And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought unto him all that were diseased.

36. And besought him, that they might only touch the hem of his garment, and as many as touched, were made perfectly whole.

Now the Lord landeth, and goeth to Genesaret, and healeth the sick. *Doct.* 1. Our Lord goeth ever where he hath an errand, delighting to doe good where ever he goeth, and as the common Saviour of all sorts of persons, in all places, doth heal all, who in the sense of their need do seek the benefit of him; as heer, all the sick in Genesaret that come to him, *Are made whole.* 2. Then have people right knowledge of Christ, when they know his power, and grace, and do give him imployment, as this people do. 3. Such as know Christ aright, will not onely make use of him themselves, but also bring in unto him, all whom they can move, each man according to his calling as this people do. 4. The greater the measure of faith be, the leſſe will be the prescribing of signes unto God; for, *The hem of the garment* sufficeth these beleeving people. 5. Where God seeth need of signes to help the exercise of the faith of miracles, he giveth unto the persons the in-

instinct also of the signe, which may suffice to confirm them; for, *As many as touched, were made whole perfectly.*

CHAPTER XV.

Christ defendeth his disciples against the challenge of the Pharisees, for not observing ceremonies of Religion devised by men, to vers. 21. Healeth the woman of Canaans daughter, to vers. 29. Healeth many, and feedeth miraculously a multitude by the sea of Galilee.

Vers. 1. THen came to Jesus Scribes and Pharisees, which were of Jerusalem, saying.

2. Why do thy Disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.

IN this contest betwixt Christ and the Pharisees about traditions: Learn, 1. That it is no new thing that Christ hath adversaries; and these chiefly, corrupt Churchmen, even such as bear office in places most famous for Religion; for heer, *Are Scribes and Pharisees which were of Jerusalem*, going about to divert disciples from following of Christ, and to put a disgrace (if they could) on our Lord, for his Disciples cause. 2. It is no wonder to see Christ and his Church molested with the controversie of Non-conformity in humane inventions of Religion, *Why do thy disciples transgresse the traditions?* say they. 3. Antiquity and Fathers without Scripture, is the old charter of superstitious Formalists, for, *Why* (say they) *do thy disciples transgresse the traditions of the Elders?* 4. That which otherwayes is lawfull in it self, while it abideth within the limits of civill fashions, may be left undone, and be discountenanced, when it is set up in state, within the limits of Religion; therefore the Disciples did not wash their hands before meat, in the company of Pharisees, who made *washing at that time*; to be a holy and religious act.

Vers. 3. But hee answered and said unto them, Why do you also transgresse the Commandement of God by your tradition?

Christ putteth the Pharisees to defend their traditions, and refuteth them: Hence learn, 1. That God in wisdome bringeth mens

mere ceremonies to a dispute, and so to be refuted and contemned; then especially when men doe presse them most, for now Christ taketh on the plea and answereth for his Disciples, and confuteth the Formalists by foure reasons. The first reason, By the authority of your traditions ye transgresse the command of God: Therefore such authority is not to be regarded by my Disciples: Hence learn, 1. That traditions may be fathered or mistered on those that maintain them, no lesse then upon those who invented them; for Christ saith, *Why doye by your traditions transgresse?* 2. Such as are most zealous for humane traditions, shall readily be found transgressours and contemners of divine commands, and Gods traditions given by Scripture; for, *Why do ye transgresse the command of God?* saith he. 3. When the authority of humane traditions doth loose, or weaken the obligatory power of a morall command in any thing, it may and should be despised altogether, and rejected, as unworthy to be a rule for a mans carriage in any thing; for, *Why doe ye also by your traditions transgresse the command of God.*

Vers. 4. For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his Father or his mother, It is a gift by whatsoever thou mightest be profited by me.

6. And honour not his father or his mother, he shall be free. Thus have ye made the commandement of God of none effect by your tradition.

Christ proveth the challenge, because their traditions did warrant the children to dedicate unto the Church-men, for a religious offering or gift, all that they might spare above their own maintenance; and so for their own lahy lucre, they deprived Parents of all maintenance from their children, contrary to the fifth command; for when the Parents, or the poore should seek support of them, their tradition bade them answer thus, *That which thou seekest, and every other thing whereby thou mightest be helped, or profited by me, or any thing of mine, it is a gift* already dedicate to the Church; And therefore hold me excused: Hence learn, 1. The duty of children unto parents is straitly urged by Gods command:

stand; and the wicked transgression of it is made capitall, by the Law saith, *He that curseth, let him dye the death.* 2. It is a part of the honour due to parents, that children sustain them in their need, as they are able: for not helping is here as much, *Dishonouring of their Father or Mother.* 3. Such traditions as directly, or by consequence do prejudge the true intent of any of Gods Laws (whatsoever pretence of Religion be made) are wicked; for he saith, *You by your traditions have made the commaud of God of none effect.* 4. No gift nor voluntary offering presented unto God, doth please him, when the duty of love adebted to others is neglected, or contravened thereby; for Christ calls such gifts, a breach of the fift command. 5. Dispensation with Gods Law by humane authority, and urging of mens traditions more then of Gods commands, is in effect the abolishing of Gods Law, for so saith Christ, *By your traditions, you have made the commaud of God of no effect.*

Vers. 7. Ye hypocrites, well did Esaias prophesie of you, saying,

8. This people draweth nigh unto me with their mouth, and hononreth me with their lips: but their heart is farre from me.

The second reason, from *Isaiah* 29. 13. By way of retorting; the challenge is, this urging of your traditions is but the bewraying of your hypocrisie, and counterfeit drawing neer to God in externall rites, when your affections are no wayes toward God: Therefore my disciples should not receive them: Hence learn, 1. Zeal for humane ceremonies, especially joyned with the neglect of Gods precepts, doth prove grosse hypocrisie; for so saith Christ, *Ye hypocrites draw near to me.* 2. The Lord esteems nothing even of the outward exercises of religious ordinances, appointed by himself, when men doe not labour to perform the same with affection; It is the heart which he looks unto in worship; Therefore saith he, *Their heart is far from me.*

Vers. 9. But in vain they do worship me, teaching for doctrines the commandements of men.

A third reason, from the Scripture also, *Isaiah* 29. 13. When mens inventions and precepts, are made the rule of Gods worship, God doth reject such service: and therefore your challenge of my disciples

disciples is unjust. Hence learne, That it is the Lords prerogative to prescribe all the parts of his own worship; and if man presume to prescribe what shall be worship to him, which he hath not prescribed, it is a sufficient cause to reject mans ordinance; for, *In vaine do they worship me*, &c.

Vers. 10. And he called the multitude, and said unto them, Heare and understand.

11. Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth this defileth a man.

A fourth reason delivered unto the multitude, by way of apology for his Disciples, This sort of polution, which commeth to the mouth by unwashen hands, is not a sinne which defileth the conscience, but the wickednesse of the heart, vented by the mouth: Such as is these wicked mens quarrelling of my Disciples, that indeed doth pollute the man, Therefore these Pharisees, rather then my Disciples, are polluted. Hence learne, 1. That contesting against Christs Disciples, slandering and reproaching of such as do not observe humane traditions, is a pollution of the slanderer, and more dangerous then the omission of humane ceremonies, which may be omitted without pollution of sin; for, *That which cometh out of the mouth, polluteth*. 2. Albeit unto mocking adversaries, we need not always give reasons of what we do or omit, yet unto indifferent spectators it is good to give a reason, for their edification, & our own clearing, as heer Christ giveth satisfaction to the common people; for, *Hee called the multitude and said*, 3. The fountain of the pollution of a mans actions, is his heart, conscience and affections, not being rightly disposed; for, *Out of the heart cometh* such and such evils.

Vers. 12. Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

The Disciples doe wonder that Christ did regard so little to displease the Pharisees, Hence learne, 1. Truth must be taught, whosoever may be displeased; for so did CHRIST preach, albeit the Pharisees were offended. 2. Nothing will vex false teachers more then the discovery of their false doctrine before the multitude, as the Pharisees for this *Cause were offended*.

3. Men

3. Men are ready to stumble and offend at the teaching of Truth, where no stumbling block is laid before them, as at Christs doctrine, *The Pharisees were offended, after they heard this saying.*

Vers. 13. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Our Lords answer serveth for a reason, 1, Why he spake against the Pharisees false doctrine: and 2. against their traditions; and 3. why he misregarded in this case their offence-taking, because both their ceremonies, their false doctrine, and they themselves also, being altogether reprobate stuffe, were plants which God had not planted in his field, but Satan; and therefore they were all to be rooted out, for the good of the vineyard, and field of the Lords Church. Hence learn, 1. That in the visible Church, and Garden of the Lord, there may be some plants not of Gods plantation, but of Satans; such as false doctrine, corrupt inventions of men, thrust in in Gods worship, and wicked men defenders of both; for this is imported in, *Every plant which my Father hath not planted.* 2. God, the good Husband-man, will have these evill weeds discovered, and cast out, as God giveth a calling, and occasion; therefore saith he, *They shall be rooted out.*

Vers. 14. Let them alone: they be blinde leaders of the blinde. And if the blinde lead the blinde, both shall fall into the ditch.

Christ doth cut off any more speaking of these wicked men. *Doct.* 1. Obstinate maintainers of false doctrine, and of corrupt traditions, enemies to Christ and his disciples, are given over of God, and are worthy also to be given over, and let alone by men, that is, fellowship is not to be kept with them; Therfore he saith, *Let them alone.* 2. Where the teachers and people follow mens traditions in Religion, and not the rule of Gods word, the leaders and they that are led, are both blind; This is it he saith, *They be blinde leaders of the blinde.* 3. The following of false teachers and blind guides, will not be an excuse before God for people to plead immunity: But seeing none should follow any man, but as the man doth follow the Lord, the blinde guide and the blinde follower shall both perish, if they hold on in their wrong way; for, *both shall fall into the ditch.*

Vers.

Vers. 15. Then answered Peter and said unto him, Declare unto us this parable.

16. And Jesus said, Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18. But those things which proceed out of the mouth, commeth forth from the heart, and they defile the man.

19. For out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies.

20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Peter doth not understand the parable of not being polluted by meat, and so moveth this question. *Doct.* 1. It is good to bee asking of Christ, whatsoever we understand not, whatsoever reproofe may follow for our dulnesse; therefore saith Peter, *declare unto us this parable.* From Christs answer: Learn, 1. That when disciples doe not take up the plain speeches of Christ, they are reproofe-worthy; Therefore saith Christ, *Are ye also without understanding?* 2. Albeit Christ reprove our faults, and be angry at them, yet he will goe about to relieve us of them, for he is about to teach after reproofe, saying, *doe not ye understand?* 3. Every action or word doth testifie what is in the heart, and doth adde a degree of further pollution and guiltinesse, unto that which the man had before he brake out externally; for, *Evill words comming forth from the heart, do pollute the man* yet more. 4. When a needlesse ceremony, and a superstitious invention of man is neglected, or forborne, it is not a sin, notwithstanding of whatsoever humane authority or tradition of the Elders commanding it, for Christ heer doth pronounce the disciples eating with unwashen hands, though contrary to the tradition of the Iewish doctors, *Not to defile the man.*

Vers. 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

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Vers. 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And

22. And behold, a woman of Canaan came out of the same coasts and cryed unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devill.

Christ having ended this dispute, goeth to seek a wandring Sheep, from this his journey taking, for the woman of Canaans cause; Learn, 1. That where Christ hath a lost Sheep, or a work of mercy to work, he spareth no pains to compasse his purpose; for heer, *He departed to the coasts of Sidon.* 2. The persons to whom Christ hath a minde, providence will draw them after him, *Behold, a woman of Canaan came.* 3. Faith findeth the smell of Christ where ever he be, and draweth in unto him; for, *She commeth and calleth on him.* 4. Faith pressed with need is earnest in prayer; for, *She cryed unto him.* 5. Faith doth fix on Christ as the true promised Messiah; for she calleth him, *Son of David:* Faith looketh on Christ as compassionate and mercifull, it pleadeth for mercy and pretendeth no merit; for thus saith she, *Have mercy on me.* 6. Love owneth them whom it loveth, whatsoever be their condition; for heer the trouble that her child is troubled with, she counteth it as her own, saying, *Have mercy on me, for my daughter is troubled.* 7. Faith giveth Christ the glory of ability to doe all that it desireth, so she ascribeth unto him power to cast out the devill, saying, *My daughter is vexed of a devill.*

Vers. 23. But he answered her not a word, And his disciples came and besought him, saying, Send her away, for she cryeth after us.

There are four means used for the triall of her faith. The first is, Christs keeping silence when she prayeth: Hence learn, That God albeit he love the Supplicant, and doe accept his petition, yet possibly he will keep silence, and not seem to take notice for a time; for, *He answered her not a word.* The next means of her triall is the small assistance shee hath of the disciples prayers: wherein learn, That faith loveth the helpe of the prayers of the Faithfull militant, as a means prescribed of God for mutuall comforts; for, *She cryed after the disciples.* 2. When God thinketh it fit to try our faith, by delaying to hear us, he will for our triall make other means which we use, to fail us also; as heer the disciples would be rid of her importunity, and have her dispatched,

that

that she should not trouble them; Therefore say they, *Send her away, she cryeth after us.*

*Vers.*24. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

The third means of the triall of her faith, is, By our Lords telling her, that his commission reached only to the lost sheep of the house of Israel, which was indeed true, in regard of his particular and personall Ministery in the dayes of his humiliation, wherein he was to make offer of his grace, first and chiefly unto the Iewes: And this is true again, If we take Israel for the Elect of God, both Iewes and Gentiles: He came for these Elect ones only: But unto this woman who understood not so high a matter, it could not seem but that his commission was to the Iews only, and not to the Gentiles, of which sort was she: Hence learn, 1. That among other trialls of the faith of the Lords people, this is one, To suffer them to be questioned, whether they be of the number of the Elect; for thus much importeth, *I am not sent but to the lost sheep of Israel.* 2. Christ hath an errand to such as finde themselves in perill to perish; for, *He is sent to the lost sheep.*

Vers. 25. Then came she and worshipped him, saying, Lord helpe me.

She cannot answer this doubt, and therefore passeth it over; and insists in prayer, what Christs commission is, shee will not dispute, but sure she is, she must be helped: Hence learn, That when any doubt doth tend toward excluding us from the number of such to whom the Gospel is sent, we shall doe well to passe by such doubts, without disputation, and to insist in prayer, grounded upon Gods goodnesse and power to helpe, for so did this woman, *Then came she and worshipped.* 2. The more the Lord seem to refuse us, we should so much the more humble our selves before him, and continue in prayer, for it is marked, *That then she worshipped, and said, Lord helpe me.*

*Vers.*26. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

The fourth means of her tryall, is, By seeming to exclude her, (as a heathen, or unclean dog without the Covenant) from all the benefits of the Messiah, belonging to Israel, (who are the children of God by Covenant) as their proper food; and heer the former doubt is augmented, and put more nearly home unto her: Hence

learn, 1. That the Lord when hee will try, doth try unto the quick, and humbleth unto the dust the soul under triall, and for this end maketh the last difficulty more then any of the former; for now he saith, *It is not meet to give to dogs*, &c. 2. Such as are within the externall Covenant of Grace, are in some respect holy, as consecrate to God, and appropriate unto him by Covenant, and such as have the priviledges of Gods people belonging unto them, as unto children, while others who are without the Covenant are counted dogs; This he importeth, saying, *It is not meet to cast the childrens bread to dogs*. 3. The representation of our unworthinesse before our eyes, is a main point of triall of our faith: Therefore, for her last triall, he compares her *To a dog*.

Vers. 27. And she said, Truth Lord, yet the dogs eat of the crumbs which fall from their masters table.

The Lords Spirit looseth the doubt unto her: Hence learn, 1. That Christs commission, albeit it was chiefly unto the Iews to set much on their table, yet it was not so limited, but that crumbs of their food, especially being neglected by them, might be bestowed upon the Gentiles: this is it she seeth, *Crumbs fall from the table*. 2. The Lord in tryall of faith, makes the Believer of quick understanding in the fear of the Lord, to mark all advantages whereby it may strengthen it selfe; Therefore saith she, *Truth, Lord, yet the dogs eat the crumbs*. 3. The Believer is content to be humbled, as deeply as the Lord pleaseth; and to acknowledge his owne unworthinesse to the uttermost: onely he cannot be content to be excluded from God, and the benefits of his grace; for this woman can be called a dog, but cannot want some crumbs of Christs kindnesse. 4. It is a speciall wisdome to turn motives unto discouragement, in motives unto believing, and drawing so much the more near to Christ, as the motives unto discouragement to drive us away from him; for so this woman doth, The more her naturall uncleannesse and unworthinesse, and her alienation from the common-wealth of Israel, is represented unto her, she beareth her selfe the more in upon Christ: when she seemeth to be boasted away from him as a dog, she creepeth in under the childrens table, to catch crumbs falling from it.

Vres. 28. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as

thou

thou wilt. And her daughter was made whole from that very houre.

From Christs answer: learn, 1. That faith doth please Christ exceedingly; therefore saith he, *O woman.* 2. This is a true and lively faith; not to take a refuse of Christ, answer as he pleaseth; but to pursue constantly our petition for his grace, and by no means to part with him: for this cause Christ saith to her, *Great is thy faith.* 3. Whatsoever hard expressions be due to a sinner, in regard of his naturall condition, yet the Believer is greatly loved, and esteemed of by Christ, as heer, It is now no more *A dog*, but, *O woman.* 4. How soever Christ seem to wrestle with a beleever, yet he is purposed to give faith the victory, and to yeeld himselfe in this conflict to the believer, as heer, *Be it unto thee*, sayeth he, *as thou wilt*: The believer shall have at last all that he wisheth; and Satan shall he tread under foot. 5. The prayer of faith is available for others; for this womans *daughter* was made whole *from that very houre.*

Vers. 29. And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them.

Another proof of Christs God-head, and of his grace toward the miserable; He healeth all the miserable who came unto him. *Doct.* 1. When Christ hath done his worke in one place, he followeth his work in another place, He commeth now *to the sea of Galilee.* 2. Many may come to Christ at once, without impeding one another: it is not so among men, where one must wait till another be dispatched; Heer *Multitudes come unto him.* 3. Christ standeth not how many, and how desperate the cures there be that are presented unto him; for heer, *He healed them all, blind, dumb, lame, &c.* 4 It is sufficient to lay our miseries before Christ, our miseries will speak for us, and he will answer us with helping of us; for heer, They did but *cast down the* miserable at *his feet*, and *he healed them.*

Vers. 31. Insomuch that the multitude wondred,

when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Heer is the effect of these miracles, They wondred and glorified God. *Doct.* 1. The miraculous works of Christ were such, as forced the Beholders to acknowledge divine Power in *Him*; for heer, the Beholders wondred, and glorified God. 2. Very nature will be moved, and forced to glorifie God, when it seeth Gods Power in a supernaturall way manifested; Therefore it is said, *The multitude wondred*, &c.

Vers. 32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three dayes, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Unto all the former bounty bestowed on the people, is added this miracle, of feeding such a multitude, by so mean provision. Hence learn, 1. That the care of mens welfare lyeth more neare unto Christs heart, then unto the heart of any of his Disciples; for it is Christ heer who first taketh notice of the peoples necessity. 2. Love and Compassion is the fountain of Christs bounty to his people; for, *I have compassion*, saith he. 3. He feedeth his compassion upon the sight of our necessities and miseries incumbent and imminent, and he not only relieveth present necessities, but doth provide also for time to come; as heer he saith, *I will not send them away fasting, lest they faint in the way.*

Vers. 33. And his disciples say unto him, Whence should we have so much bread in the wildernesse as to fill so great a multitude?

The Disciples thinke it impossible, because they did not see means how it shall be. *Doct.* 1. Seen difficulties, and apparent impossibilities, do serve as lighted Torches, to make the Lords way toward us, and his worke about us to be better seen, as Disciples objections heer, do contribute to illustrate the miracle; for, *Whence should we have so much bread?* say they. 2. Christs Ministers being to be imployed in a piece of service, do readily look more what furniture they have, then what power Christ hath, who is about to imploy them, *Whence should we have*, say they, *so much bread in the wil-*

wilderneſſe, to fill ſo many? 3. Such is our natural misbelief, that if we ſee no means, we cannot believe that which God ſaith ſhall be; no not, albeit we have had experience before in the like caſe; *Whence ſhall we have*, ſay they, *ſo much bread?* They forgot the former miracles. 4. Misbelief is ready to ſtrengthen it ſelf by all appearances of reaſon, as heer the Diſciples do, ſaying, *Whence ſhall we have bread in the wilderneſſe?*

Verſ. 34. And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes.

35. And he commanded the multitude to ſit down on the ground.

36. And hee took the ſeven loaves and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude.

37. And they did all eat, and were filled, and they took up of the broken meat that was left, ſeven baskets full.

38. And they that did eat, were four thouſand men, beſide women and children.

39. And he ſent away the multitude, and took ſhip, and came unto the coaſts of Magdala.

Followeth the miracle and the orderly diſpoſing of it, as the Lords power may be beſt ſeen: Hence learn, 1. Ere the Lord work, he will have it ſeen how little ground he hath to work upon; therefore by asking his Diſciples, he draweth forth how few loaves and fiſhes for ſuch a work were to be had. 2. He will not deſpiſe his own appointed ordinary means, for ſo far as they can reach: nor will he doe any thing extraordinary, further then is neceſſary; for, He could have fed them without theſe ſeven loaves, but he will take them, and make uſe of them, ſeeing they may be had. 3. Chriſt uſeth to ſhame the misbelieſe of his ſervants, by making them actors in the work, which they could not believe to ſee; for, *He gave to the Diſciples*, and they *to the multitude*. 4. There is no ſcant when the Lord giveth the banquet, for all are filled when he inviteth his guests, as heer. 5. His manifold wiſdome will glorifie himſelf as he pleaſeth, but ever in a way ſufficient to

manifest his divine power; for there are heer moe loaves and fewer people, and fewer fragments, then when by five loaves five thousand were fed, but one basket proveth the miracle as well as a hundreth, and the fewer the ordinary meanes be, he will shew his power the more.

CHAPTER XVI.

The Phariſees with the Sadduces do tempt Chriſt, to verſ. 6. Our Lord warneth his diſciples to beware of their doctrine, to verſ. 13. And having ſetled them in the belief of his God-head and office, to ver. 21. He guardeth them againſt his own ſuffering, and theirs alſo, leſt they ſhould afterward ſtumble at the croſſe.

Verſ. 1. THe Phariſees alſo with the Sadduces, came, and tempting, deſired him that he would ſhew them a ſign from heaven.

IN theſe wicked mens tempting of Chriſt: learn, 1. That our Lord did ſuffer much contradiction and temptation by wicked Sectaries; heer divers, and moe at one time, comt againſt him. 2. Satans children, how oppoſite ſoever one to another, can agree to oppoſe Chriſt; for, the *Phariſees and Sadduces* heer doe joyne againſt Chriſt, though they were otherwiſe adverſaries, one to another; The Phariſees maintaining the reſurrection of the body, and the immortality of the ſoule; The Sadduces denying both. 3. Such as make ſhew that they would beleeve, if ſuch and ſuch ſignes, or not promiſed conditions, were granted unto them, are both lying hypocrites and tempters of God alſo, in preſcribing new means of believing, when God hath given ſufficient already; Therefore it is ſaid, *They came tempting him, in deſiring a ſigne.*

Verſ. 2. He anſwered and ſaid unto them, When it is evening, ye ſay, It will be fair weather: for the skie is red.

3. And in the morning, It will be foul weather to day: for the skie is red and lowring. O ye hypocrites, ye can diſcern the face of the skie, but can ye not diſcern the ſignes of the times?

4. A wicked and adulterous generation ſeeketh after

after a signe and there shall no signe be given unto it but the signe of the Prophet Jonas. And he left them, and departed.

Because Christs doctrine and miracles did prove that the Messiah was come, and the time of the Kingdome of Grace; Therefore hee reproveth them, for not discerning the times. Dan. 1. The Lord hath made the offer of the means of Grace, a signe of the time of Grace, all's well as he hath made signes in the Sky of foul or fair weather approaching; therefore are they worthy to be blamed, who dos not observe the times; for, *Can ye not discern the signes of the times?* saith Christ. 2. Hypocrites and men in nature, are able to discern of naturall things, but not of spirituall: Thus Christ taxeth the Pharisees, saying, *Ye can discern the signes of the Sky*, but not the time of Grace. 3. Such as set not their heart on God revealed in Christ, are not of the true Church, nor Spouse of Christ, but are adulterers; Therefore Christ calleth these Pharisees and Sadducees, *Adulterous generation.* 4. Christs enemies shall get no satisfaction in signes, such as they prescribe to helpe them to discerne Christ by in his Doctrine and Operations. shall be suffered to go on in opposition, till they have vented their malice to the full; and then shall they know by Christs victory over them, and over death it selfe, and over all his enemies, that Christ is indeed the true Messiah; for saith Christ, *No signe shall be given them, but the signe of the Prophet Jonas*, who after three dayes arose, as it were, out of the grave. 5. Hypocrites, and such as tempt God, shall be left unto themselves; as heer, *Christ left them and departed.*

Vers.5. And when his Disciples were come to the other side, they had forgotten to take bread.

This forgetting to take bread, is told us; partly, That we may know how our Lords train was maintained; to wit, As souldiers they carried their bread with them, and to shew us, that our Lord had a care that his followers should not be burdensome to any; But in specialt it is spoken of, To clear the occasion of the Disciples mistaking of the speech of Christ, hereafter set downe in his warning of his Disciples, to beware of corrupt doctrine, under comparison of leven.

Vers.6. Then Jesus said unto them, Take heed and

beware of the leaven of the Pharisees, and of the Sadduces.

Under the similitude of leaven, Christ bids his Disciples beware to be infected by the corrupt doctrine of these sectaries. *Doct.* 1. False doctrine is like leaven, for it infects the lump secretly and totally; Therefore, *Beware of leaven*, saith he. 2. The doctrin of justification by works professed by the Pharisees, and the doctrine of the Sadduces denying the resurrection of the body, and the immortality of the soule, are both poisonable leaven; Therefore, *Beware of the leaven of the Pharisees and Sadduces*, saith he, putting both these sects in alike condition of infection.

Vers. 7. And they reasoned among themselves, saying, it is because we have taken no bread.

The Disciples imagine that Christ was speaking of bodily leaven; *Doct.* Readily are our Lords words mistaken, even by Disciples, and upon a mistake wrong conclusions are drawn, and so the intent of Christs words are lost; for, *Because we have no bread*, is this admonition given say the disciples.

Vers. 8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9. Doe ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the foure thousand, and how many baskets ye tooke up.

11. How is it that ye doe not understand, that I spake it not to you concerning bread that you should beware of the leaven of the Pharisees and of the Sadduces?

12. Then understood they how that he bad them not beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sudduces.

Christ is offended that they should be so carefull of bread, and imagine that himselfe was anxious about bread also, seeing they had experience lately of his power to provide bread at his pleasure.

ſure. Doct. 1. Our Lord will not change his ſpeech for our miſtaking, but rather reproye our dulneſſe, and then help to a right underſtanding, as heer he doth, ſaying, *Why do ye reaſon thus?* 2. Chriſt will make it a matter of reproof, if he ſee his Diſciples anxious about any thing in this world, as heer for this, *Becauſe they had brought no bread.* 3. Not to profit in Faith, is the matter of greateſt controverſie between Chriſt and his followers; as heer, *O ye of little faith.* 4. The right uſe of Chriſts works, in ſpeciall of his miraculous feeding many with a little food, is to aſſure us of Chriſts power to provide bread for his ſervants, and that they need not to be anxious about that matter; Therefore ſayeth he, *Remember the miracle of the loaves.* 5. The Lords reproof, is a mean of rectifying our underſtanding, for after the reproof, then *they underſtood* that he meaned by leaven. *The corrupt doctrine of the Phariſees.*

Verſ. 13. When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples ſaying, Whom do men ſay that I, the Son of man, am?

14. And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets.

15. He ſaith unto them, But whom ſay ye that I am?

Chriſt is about to clear and confirme his diſciples in the knowledge of himſelfe, and maketh way for this, by queſtions: Hence learn, 1. That it is expedient for Paſtors to examine the knowledge of their flock, as Chriſt heer asked his diſciples. 2. It is no new thing to ſee diverſity of judgement concerning Chriſt, and the matters of his Kingdome; for there were in Chriſts dayes divers opinions of men about him, even among them, who were not his oppoſite enemies; for, *Some ſaid he was John Baptiſt, &c.* 3. Of ſuch as have moſt means of the knowledge of Chriſt, moſt is to be expected, and if Chriſts Diſciples have a right eſtimation of him, the leſſe matter what others have, but chiefly it is neceſſary that ſuch as are to preach Chriſt, know him rightly; Therefore ſaith Chriſt, *But whom ſay ye that I am?*

Verſ. 16. And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God.

From

From Peters answer: Learn, 1. That the Apostles knew Christ to bee very God and very man in one person; for Peter saith, *Thou art thus Christ, i.e.* The promised Christ. 2. The veil of his humane nature and infirmities, did not keep the eye of their faith from seeing him to be one in substance with the living God; for *Thou art Christ, the Son of the living God*, say they.

Vers. 17. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

Christ commendeth this confession of Peter, as a saving truth revealed from Heaven, whereupon in despite of Satan, he would settle his Church, and rule the same by the ministry of his servants, and would ratifie in Heaven their service done upon Earth. *Doct.* 1. It is very acceptable and pleasant unto Christ, that his Disciples do profit in knowledge and grace; Therefore saith he, *Blessed art thou.* 2. None get saving knowledge of Christs person and offices but by speciall revelation from God; for, *Flesh and blood hath not revealed it*, saith he. 3. Such as know Christ rightly are truly blessed; for this cause he saith, *Blessed art thou.* 4. Such as bear testimony unto Christ, he will bear testimony for them, and will give them a new name, as heer he pronounceth *Peter*, A lively Stone, builded on a sure Rocke, and that by way of confirmation of the name, which he had given unto him at his first calling, saying, *Thou art Peter*, or a stone. 5. The truth that Jesus Christ is the promised Messiah, very God and very Man in one person, the anointed Saviour of the world, is, The main Groundstone whereupon the faith of all Believers is founded, as upon a rock; for, *Upon this Rock I will build*, saith he. 6. All the power and policie of the devill, and his instruments shall not be able to overturn this truth, nor the Lords building of his Church upon it, nor the worke of Gods grace in any member of the Church, which is builded on this truth; for so he promiseth in a speech borrowed from the manner of these times when the Judges sat at the Port and gave judgement; And so what wisdome or power was in the towne, was in the gates thereof, *The gates of hell shall*

not

to prevail against it, saith he. 7. The Church properly belongeth to Christ as his owne peculiar; neither Pope, nor King, nor Parliament, nor any one or moe in Heaven or earth, may subject the Church unto themselves, as it is the Church; for Christ hath reserved the Church for himself, and hath appropriate this incorporation, as such, unto himselfe alone, and called the Church his owne proper, saying, *I will build my Church*. 8. Howsoever there bee many particular Churches distinguished one from another, yet must they all endeavour for an unity among themselves, that they may be one Church with, and to Christ, and among themselves, keeping the unity of faith in Christ, and unity of subjection to all his ordinances in the bond of peace among themselves; for Christ hath called them one, and appointed them to be one, saying, *I will build my Church*, in the singular number. 9. Whatsoever externall defence, comfort, cherishing, and assistance unto the Church bee required of the Magistrate, for the service of Christ, yet all the means of edification of the Church, & all the administration of the means of the internall building of the Church, Christ reserveth unto himself, to be done by his own means, and his owne chosen instruments, for this worke he taketh unto himselfe, saying, *I will build my Church*.

Vers. 19. And I will give unto thee the keyes of the Kingdome of heaven, and whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

In this promise made to Peter, in name of the Apostles and their Successours in the Pastorall charge, in whose name he did speak: learn, 1. Christs Church visible is his Kingdome, even on this earth, not an earthly Kingdome, but a spiritualll and heavenly Kingdome, wherein he as King of heaven, in heavenly things, doth reigne; therefore he calleth the Church visible, *The Kingdome of heaven*. 2. This Kingdome or Church hath keyes to let in, and keep in Subjects; to cast out, and hold out rebells, by Doctrine and Discipline, and is not left without Ordinances and Order, for the preservation and inlargement of itself; for, *I will give Keyes*, saith he. 3. The Ministeriall power of their keyes is promised to the Ministers of this Kingdome, that is, the Apostles, and their Successours in the Pastorall charge, in whose

name

name Peter did speake unto Christ, and in whose name hee is spoken unto by Christ; for he saith, *I will give to thee.* 4. Such as have the office of administration of the keyes, have their authority in that office only from Christ, in whose Name the keyes are to be used, for He only is the Giver of the keyes; for it is said, *I will give thee the keyes.* 5. What the Lords Ministers do, by vertue of their office, in admitting unto the fellowship of God and his Saints, or excluding from the same: in binding unto judgement, and loosing from judgement in Christs Name, according to their commission, it is ratified by God in Heaven, as done by his warrant; for it is promised, *Whatsoever ye shall binde on earth or loose, shall be so in Heaven.*

Vers. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

This mystery he commandeth them to keep to themselves, till he should give further order. Hence learn, Christ hath his owne fit times when he will reveal his own mysteries; Therefore hee *Charged them that they should tell no man, that he was Jesus the Christ*; for, If they had knowne, they would not have crucified the Lord of Glory: He will not have his Death hindered by the untymous proclamation of his Truth.

Vers. 21. From that time forth began Jesus to shew to his disciples how that he must goe into Jerusalem, and suffer many things of the elders, and chief Priests, and Scribes, and be killed, and be raised again the third day.

The Disciples being now instructed about the person and office of Christ, he foretelleth his suffering, death and resurrection, to acquaint them with the crosse, and so to prevent their stumbling at his sufferings. Hence learn, 1. Our Lord was not ignorant what he was to suffer ere it came, nor ignorant of the outgate appointed for him, how he should be killed and raised again. 2. Who so would look rightly on Christs sufferings, must also look unto his outgate, and victory over the same; he must look on his raising, as well as his killing; for he telleth them, He must be *killed and raised the third day.*

Vers. 22. Then Peter tooke him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Peter

Peter out of his carnall wisdome rashly forbiddeth Christ to suffer himselfe to be so used. Hence learne, 1 That if the crosse be looked unto, without looking to the Appointer of it, the use, end, and outgate of it, men wil never consent, that either they, or such as they love should bear it; therefore saith Peter; *Far be it from thee, Lord.* 2. Naturall wit is very confident and presumptuous to judge of Gods matters; for Peter leaning unto it, dare take upon him to rebuke Christ. 3. Yea, if a man lean unto, and follow his own naturall wit and affection, he may be led to oppose God, and the worke of his owne Salvation; for, This *shall not be unto thee, Lord*, saith Peter.

*Vers.*23. But he turned and said unto Peter, Get thee behinde me Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man.

In Christs reproof given to Peter, learn, 1. Our Lord so loved to work out our redemption, that he could not endure to bee any way hindered; therefore saith He, *Get thee behinde me.* 2. What Satan cannot doe immediately, he will assay to doe it by instruments, Christ findeth him out heer, saying, *Get thee behinde me Satan.* 3. Naturally a man savoureth not things spirituall, neither knoweth them, nor loveth them, if they be told him; Therefore saith he, *Thou savourest not the things of God.* 4. We should in temptations beware of Satan, as our party, whoever be the instrument, and the more impudently we be tempted unto sinne, wee should the more stoutly, and peremptorily resist it, as Christ did; saying, *Get thee behind me Satan.* 5. After a man hath been much lifted up in consolation, he may readily miscarry, and fall in some offence, as Peters case is heer, compared with *verse* 16. 6. A man may be a stumbling block unto others, albeit he doe not intend it; for to Peter it is said, *Thou art an offence.* 7. Apparent good counsell from a carnall friend, may readily carry some temptation in the bosome of it, as Peters counsell heer doth; and sinne will serve Satans turne, where ever he finde it, whether in the Godly or wicked, for Peters corruption heer is Satans instrument fit enough for the time.

*Vers.*24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself,

and

and take up his crosse, and follow me.

Hereupon our Lord takes occasion to teach all his followers necessity of bearing the crosse: Hence learn, 1. That Christ knew that he was to be crucified, and resolved to suffer the shameful death of the crosse, before it came; Therefore calls he his servants suffering for him, by the Name of the *Crosse*, that he might teach them, not to be ashamed of his manner of death, when it should come. 2. Christs followers must resolve to be disclaimed of him, as one of his followers, except they will resolve to bear his crosse; Therefore saith he, *If any man will follow me, Let him take up his Crosse.* 3. Love to a mans owne life, estimation of his wit, and worth; in a word, *A mans own selfe*, is a Bundle of all sort of Idols, which we must either renounce, and be content to have them mortified, or else we cannot follow Christ: Therefore saith he, *Let him deny himself.* This self-denyall the Lord hath appointed to be helped forward by a crosse which God will not leave to our choise, but will fit it for every man, and lay it before him, or upon him, and will have every man humbly to stoop, and submit, and take it on, and beare it out constantly, so long as the Lord thinkes fit to let it ly; for, *Let him*, saith he, *deny himself, and take up his crosse.* 5 This crosse must not make a man forsake to follow Christ, but rather the man under the crosse, must draw the more near unto Christ, and follow him, that he may be helped to bear his crosse, and so attaine to Self denyall more and more; Therefore he saith, *Take up and follow me.* 6. As the crosse doth force a man to deny himself, for it faileth not to take from him, and so lay upon him what he would not, so self-denyall bowsth the backe to take up and beare the crosse kindly; Therefore said hee, *Let him deny himself, and take up his crosse.*

Vers. 25. For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake shall finde it.

The reasons to move us so to doe, are seven. The first reason is, the eschewing of the crosse to save your life, is the very way to lose your life, therefore resolve to beare the crosse; for, *Whosoever will save his life*, saith he, *shall lose it.* A second reason to resolve to lose the life for my sake, is the way to keepe it: therefore resolve to beare the crosse. Hence learn, 1. That the love of this temporall life maketh men deny Christ: wherefore is it, that Christ will have a man resolving about his life.

2. Who-

2. Whosoever will save his life, by denying Christ, is a great fool; for he loseth that eternally which he seeketh, by eschewing of Christs crosse, to save for a time; for, *Whosoever will save his life*, saith he, *shall loseit*. 3. To lay our reckoning to lose life and all, rather then deny Christ, or any point of his truth, is our greatest wisdome: He who maketh least account of his life, and of all things belonging thereto in comparison of serving and confessing Christ, is a wise man, for he gaineth for ever in effect that which he hazards temporally for Christ; for, *Whosoever*, saith he, *will lose his life for my sake, shall finde it*.

Ver. 26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

A third reason is, He that refuseth to bear my crosse in hope to gain thereby, shall be disappointed, for he shall lose his own soul, and so can gain nothing, though he seem to gain a world, therefore resolve to bear my crosse. *Doct.* 1. When the cause of Christ cannot be maintained without the crosse be born, and hope is offered of worldly gain also, if a man shall fall off from Christs cause, it is a sore temptation, as Christs question in answering of it doth import, *what is a man profited* in this case? saith he. 2. He that in fear to lose, or in hope to gain some earthly thing, refuseth to maintaine Christs cause, shall lose more then he can gain, were it a kingdom; for, *He loseth his soul*, and *what profit hath he, if he gain the whole world, and lose his own soul?* A fourth reason, Nothing in the earth can redeem a mans soul, when he hath shed from me, for fear of the crosse, or hope of gain, therefore resolve to bear my crosse rather then deny me. *Doct.* 1. There is no ransome of a mans soul beside Christ, if any man deny him; for, *What shall a man give in exchange for his soul?* 2. It is a speciall means to strengthen us against the fear of the crosse for Christs cause, to foresee our irreparable losse, if we deny him, and to say with our selves, *What shall a man give in exchange for his soul?*

Vers. 27. For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

A fifth reason, Though I may seem mean and abased, in that my followers are put to bear my crosse, yet I will be found the glorious Son of God, worthy to be suffered for, Therefore let no man think shame of my crosse, *The Son of man* saith he, *shall come in*

the glory of the Father. The sixth reason, the fruit of bearing my crosse, or refusing of it, shall be seen at the day of judgement, when I shall be Judge, and shall reward the backslider with deserved judgement, and shall crowne the grace of suffering for me, with the reward of life, *He shall reward every man*, saith he, *according to his works*: Hence learn, 1. That Christs incarnation neither should, nor shall derogate any thing from the glory of his God-head; for, *The Son of man shall come in the glory of his Father.* 2. The Son of Man and the Son of God is only one person; for it is said, *The Son of man* shall come in *his Fathers glory.* 3. The fruit of every mans works, whether good or ill, shall be found at the second comming of our Lord: for, *Then he shall reward every man according to his works.*

Vers. 28. Verily I say unto you, There be some standing heer, which shall not taste of death, till they see the Son of Man comming in his Kingdome.

The seventh and last motive, is, I do promise a glance of the glory of my Kingdome, unto some of you my Hearers before I dye, as much as may incourage you, and all others my followers to indure any crosse for me: Therefore resolve to bear the crosse. Now some little glance of his glory he gave shortly after this, in the Transfiguration, but this was not the main matter; his comming in the power of his Kingdome, was then made more evident, when after his resurrection he declared himself Lord and King, in erecting his Church with all her officers where he pleased, in subduing Jews and Gentiles unto himselfe, by the power of his Word and Spirit, in seperating his Church and his People from the world, without the Church. This Kingly Power was seen most evidently by such of the Apostles as lived longest; and this his comming in the power of the Gospel, is a pawn and evidence of his future comming to judgement, in the glory of his Father. Hence learn, 1. Whosoever get a right sight of the glory of Christs power, in converting soules, in erecting his Church, with all his ordinances therein, and governing of it, will not refuse to bear his crosse; for, To incourage the Disciples to bear the crosse, this promise heer is made. 2. Christs Power and Grace manifested by conversion of soules, and erecting of the Church in the Apostles dayes is a demonstration of Christs Kingly Power, and an evidence of his comming unto judgement; for, *Some* (saith he) *heer standing, shall not taste of death, till they see the Son of man comming in his Kingdome.*

CHAP.

CHAPTER. XVII

After Christ's transfiguration, to vers. 14. He healeth the lunatick, to vers. 22. Foretelleth his owne passion, and payeth tribute.

Vers. 1 AND after six dayes, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart

HOwsoever the last verse of the former Chapter, is not altogether fulfilled in this transfiguration of Christ, yet it is some ples of performance of the promise there made; for by this glance of Christs glory, they had evidence how glorious hee should be, in the more full manifestation of his Kingly Power and Majesty; He chooseth witnesses, not all, but some, and these in a sufficient number, *three*; the same whom hee was to make witnesses of his agony in the Garden thereafter, *Peter, James, and John*: and these he takes apart into an high mountain: that being separate, and set above distractions, they might attend the vision, without interruption. *Doct.* 1. Our Lord will not use all his servants alike familiarly; but some, such as he pleaseth, he will make in some cases more intimate, for here hee chooseth onely three, to see his glorious transfiguration. 2. Such as he makes to acquaint most with his sufferings, he will readily acquaint most with his glory, for their incouragement and preparation, for these three are they who are made witnesses hereafter of his agony in the Garden; *Peter, James* and *John*.

Vers. 2. And was transfigured before them, and his face did shine as the sun and his raiment white as the light.

In the transfiguration, the Lords glory appeareth in three things. The first is, the alteration of the naturall obscurity of his flesh, into a glorious shining brightnesse, flowing from the in-dwelling of the God-head in him; in so farre, that the darknesse of his raiment is swallowed up in this light, springing through the same, so as it made his *raiment appeare white as light*. Hence learne, Where the Lord pleaseth to let forth his glory, it is able to beautifie our earthly and obscure bodies,

dies, as this transfiguration, farre transcending Moses his face shining, giveth evidence. 2. Glorification taketh not away the substance, nor naturall properties of the body, for here is a glorious transfiguration, but no abolition of the substance of Christs body

Vers. 3. And behold, there appeared unto them Moses and Elias talking with him.

The second point of Christs glory, is the apparition of Moses and Elias, whether in their owne proper bodies, resumed for a time, or in bodies formed for the present purpose, to be laid down again as garments, it is not materiall to inquire; for either this, or that was alike easie to the Lord: and presuppose their bodies had been raised, and laid down again in dust, yet wherein soever Moses and Elias could be serviceable to their Redeemers glory, it was not their trouble nor losse, but their advantage; The main matter which we have to learn, is, 1. That Moses and Elias, and so all the prophets are Christs servants and witnesses unto him, all of them agreeing in one with him, 2. That the dead in the Lord are not perished, but live with God in Heaven; for, Moses and Elias are seen heer kept therefore.

Vers. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to bee heer: if thou wilt, let us make heer three Tabernacles; one for thee, and one for Moses, and one for Elias.

The effect of this glorious vision ravisheth so the hearts of the three Apostles, that they could have taken this estate for Heaven: Hence learn, 1. How joyfull the sight of glorified persons shall bee. 2. The sight of the least part of the glory in heaven, so ravisheth the soule, that it forgetteth all that is on the earth, and is so satisfactory, that a soule could rest on the least degree thereof, as in a heaven; for, *It is good to bee heer*, saith Peter. 3. It is our nature, if it be well with our selves, not to care for others, little minde had the Apostles what need others had of their service, when they could have stayed still on the mount.

Vers. 5. While hee yet spake, behold, a bright cloud overshadowed them, and behold, a voyce out of the cloud, which said, This is my beloved son, in

whom

whom I am well pleased, hear ye him.

The third point of Christs glorification, is, the testimony of the Father concerning his Son Jesus, which Peter could never forget againe, 2 *Peter* 1. 17. First, they see a bright cloud, then they hear a voyce out of the cloud. (For we are not able to behold him as he is, and must not pry into his glory, which is unsearchable, but must take heed unto what hee revealed by the eare: a Voice, or his Word must reveale God unto us) and that which is heer revealed concerning Christ, is, 1. That the Man Christ is the God, the Son of God, one in substance with the Father; for, *This is my Son*, saith the Father. 2. That as he is incarnate, going about the work of Redemption, and presenting himself Mediator for us, to satisfie God in all things about us, he is *Beloved*, accepted, approved as satisfactory, and rested upon for our behove, *In whom I am well pleased*, saith the Father. 3. That we are to take him for our Teacher and Commander, to believe and obey *him*; for the Father hath said to us all, *Hear Him*.

Vers. 6. And when the Disciples heard it, they fell on their face, and were sore afraid.

This Voyce was so full of Majesty, proceeding from the excellent glory, that the Disciples fell down. *Doct.* 1. When the God head of the Father, or of Christ is manifested, who can stand before his Majesty? No wonder *they fell on their face*, the presence of the Lord in this life, even in mercy revealed, is very fearfull; for it is said, *They were sore afraid*, such is his glory, and our weaknesse.

Vers. 7. And Jesus came and touched them, and said, Arise, and be not afraid.

Thus lay the Apostles as dead men till Christ came, and put strength and comfort in them. *Doct.* It is Christ by whom wee are lift up when we fall, and confirmed against our feares, for the disciples did not stir, till he touched them, and said, *Be not afraid*.

Vers. 8. And when they had lift up their eyes, they saw no man, save Jesus only.

That we may know that the voice spoke of Jesus, and concerned him alone, he alone is left with the disciples, and now the vision is removed, when the intent of it is obtained. *Doct.* The Lord measureth the meanes of manifesting himself, as he seeth

fit for our good; for, *When they lifted up their eyes, they saw none but Jesus only.*

Vers. 9. And as they come down from the mountain, Jesus charged them, saying, Tell the vision to no man, untill the Son of man be risen again from the dead.

The discharging of the disciples to shew the vision, untill the resurrection, teacheth us, that the Lord hath his owne Set-time, when he will make use of what he revealeth to his servants, and will bring forth every truth in his owne time, when it may be most usefull; Therefore saith he, *Tell no man, till the Son of man be risen from the dead.*

Vers. 10. And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

Upon the departure of Elias and the discharge of revealing the vision, the three Disciples doe move a question, about the Prophesie of the coming of Elias; which the Disciples do think to be now accomplished; and that by his staying still, it might have appeared to the world to be accomplished: But Christ sheweth that that Prophesie was accomplished another way, in John Baptist. *Doct.* 1. What doubts do arise unto us about Scripture, among other means, let us by prayer crave solution of them through Christ, as the Disciples heer, *Asked him about Elias.* 2. The adversaries of Christ are ready to blindfold themselves, and others also, by mistaking Scriptures, like these Scribes, who will not acknowledge Christ to be come, *Till Elias come*, to wit, in their way.

Vers. 11. And Jesus answered and said unto them Elias truely shall first come, and restore all things:

12. But I say unto you, that Elias is already come, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

Our Lord did answer, that indeed the Scripture must be accomplished, and not a letter fail; for, *Elias*, saith he, *truely shall first come*, and that when John Baptist came, this Scripture concerning the coming of Elias was fulfilled, because when John

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Baptist came in the Spirit, and power of Elias, Elias in a manner was revived; for, as Elias set himselfe to the reformation of Religion, when all was wrong in his time; so John Baptist, when the whole frame of Religion was marred, by the corruption of the Jewish Doctors, did renew the Doctrine and Worship again. *Doct.* 1. The fulfilling of the Scriptures may readily be mistaken of men; for, when that which was fore-told is done before their eyes, they will not see it; for, *Now Elias is come, and they knew him not.* 2. The world instead of receiving Gods Messengers, as becometh, are ready to abuse them, as they please; Therefore saith he, *They have done to him what they listed.* 3. As men doe deale with Christs Servants, so would they deal with Christs selfe, if they were able, and could get occasion; for, *Likewise shall also the Son of man suffer of them*, saith Christ.

Vers. 13. Then the Disciples understood that he spake unto them of John the Baptist.

By this speech the Apostles take satisfaction, and stumble no more at this doubt. *Doct.* 1. Albeit our Lord do not answer mens doubts and questions in so many Letters and Syllables, yet he will make his own Disciples understand the solution of their questions, and what is his meaning; His inquisitive Schollers shall be taught what is needfull for them to know, as heer Christs speech doth satisfie his Disciples; for it is said, *Then they understood, &c.*

Vers. 15. And when they were come to the multitude, there came to him a certaine man, kneeling down to him and saying,

15. Lord have mercy on my Son, for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16. And I brought him to thy disciples, and they could not cure him.

Concerning the healing of the lunatick: Learn, 1. It is a fit time for the Lord to shew his power most, when he may have maniest witnesses, and most glory in his working; as here, he trusteth the healing of the Lunatick, with his *comming to the multitude.* 2. The soule which beleeveth in Christ, as it findeth its need pressing, so will it go speedily to Christ, so will it

humbly and earnestly seeke help of him, as the Lunaticks father doth: 3. The misery of a soule left unto Sathan, is great, who out of malice, if he can, will vex the man who is in his power; as, *this poore child was vexed in fire and water.* 4. Christ doth reserve some benefits to bee conferred immediatly by himselfe, and in this case second Means and instruments (although they bee imployed) doe faile; as here it falleth out, *I brought him to thy disciples; but they could not heal him*; saith the childes Father

Vers. 17. Then Jesus answered and said, O faithlesse and perverse generation, how long shall I bee with you? how long shall I suffer you? bring him hither to me.

This sharp rebuking both of the mis-beleeving Jews, and also of the Apostles, for depriving themselves of the use of the gift of miracles by their unbeleife, teacheth, 1. That nothing grieveth our Lord more then peoples mis-beleife, for this obstructeth all the blessings which are appointed to come by faith; Therefore hee upbraideth the multitude, and his Disciples among the rest, with this sharp rebuke, *O faithlesse generation.* 2. The longer that Christ hath offered himself to a people or person, & the more patience he hath shown towards them; the more he is provoked by their mis-belief to reject them, and depart from them; therfore saith he, *How long shal I be with you? How long shal I suffer you?* 3. He is not so angry, as any passion can move him to forget to be mercifull to the miserable; for incontinent hee sayeth of the poore Boy, *Bring him hither unto me.*

Vers. 18 And Jesus rebuked the devill, and hee departed out of him: and the childe was cured from that very houre.

At a word our Lord delivereth this distressed Soule. *Doct.* 1. How strong soever, and how long soever Sathans possession be in a soule, Christ can cast him out quickly; as here, *Jesus rebuked the devill,* 2. Christ is a perfect Phisician, hee can so cast out Sathan, and remove a plague, that the party afflicted shall be no more molested, as heer, The *devill departed out of him, and the childe was cured from that very hour.*

Vers. 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?

The disciples are ashamed, and privily doe aske the cause of their

their ill ſucceſſe. *Doct.* 1. It is reaſonable that we be aſhamed of our miſ-beleif, as the Diſciples were when they came to Chriſt, in *the houſe privatly*, and apart. 2. Chaſtiſements are then beſt made uſe of, when they ſend men to ſearch the ſins which have drawn them on; as heer, *Why could not we caſt him out?* ſay they.

Verſ. 20. And Jeſus ſaid unto them, Becauſe of your unbeleef: for verily I ſay unto you, if yee have faith as a grain of muſtard-ſeed, yee ſhall ſay unto this mountaine, Remove hence to yonder place, and it ſhal remove, and nothing ſhall be unpoſſible unto you.

From Chriſts anſwer learn 1. That Unbeleif may be lurking, till it bee brought forth in triall, and not being obſerved timeouſly by our ſelves, nor repented of in ſecret, may be brought forth before others, to our ſhame openly, and ſo wee chaſtiſed for it, as the diſciples were, to whom Chriſt anſwereth, *Becauſe of your unbeleefe.* 2. Unbelief, and other unrepented ſins, may mar the exercise of moſt excellent gifts, for the Apoſtles could not cure this Child, *Becauſe of their unbelief*, 3. The leaſt meaſure of the faith of miracles being put to worke, upon the warrand of Gods Word, if it be purged from unbelief, and from ſecure and carnall confidence, and be put forth in the owne vigour, (as the leaſt graine of Muſtard-ſeed doth put forth the ſharpeneſſe, taſte, and ſmell of its own kinde) it is able to effectuate the greateſt works and to overcome the greateſt difficulties; put the caſe they ſeemed as impoſſible as the removing of mountaines; Therefore ſaith hee, *If ye have faith*, &c. 4 The ſame may bee ſaid of ſaving faith alſo, it being put to work upon the warrand of Gods Word, to mortifie ſome luſt, or to grow in ſome vertue, it ſhall be able to overcome all difficulties: The reaſon is, Becauſe nothing is impoſſible to God, who when he paſſeth his Word unto the Believer, will not fail to performe what he hath promiſed, whether it be in an extraordinary, or an ordinary way; for it is ſaid, *nothing ſhall be impoſſible to you.*

Verſ. 21. Howbeit this kinde goeth not out, but by prayer and faſting.

Chriſt giveth another reaſon, of their not being able to cure

the Child. *Doct.* 1. There is a difference of the power of devills, and there are differences of the exercises of poore soule by them; for heer is a kinde most violent. 2. When we finde Sathan strong and violent, and not yeelding ground to us, when hee is opposed, or set upon by us, then must we set an edge upon our faith by prayer; and an edge upon our prayer, by fasting, and separation of our selves unto the exercise of prayer; for, *This kinde is not cast out, but by prayer and fasting*, saith he.

Vers. 22 And while they abode in Galilee, Jesus said unto them, The Son of man shall bee betrayed into the hands of men.

23. And they shall kill him, and the third day he shall be raised againe: and they were exceeding sorry.

There is another warning of the Disciples, concerning the crosse and sufferings of our Lord, and of his resurrection. Hence learn, 1. That there is need to guard well against the scandall of the crosse of Christ, before the crosse come, least we stumble when unexpected troubles shall follow Christs cause; therefore said he, *The Son of man must be betrayed.* 2. The best guard against troubles, is, to looke to Gods appointment, and foretelling of the crosse, and to looke to the resurrection, and out-gate promised, therfore Christ saith, *The third day he shall rise again.* 3. We are inclined to be more moved with the grief of the crosse, then to be comforted and encouraged by the glorious out-gate of it; for, Now *They were exceeding sorry.*

Vers. 24. And when they were come to Capernaum, they that received tribute-money, came to Peter and said, Doth not your master pay tribute?

25. He saith, Yes. And when he was come into the house, Jesus prevented him saying, What thinkest thou, Simon? of whom do the Kings of the earth take custome or tribute? of their owne children, or of strangers?

26. Peter saith unto him, Of strangers, Jesus saith unto him, Then are the children free.

27.

37. Notwithstanding, lest we should offend them go thou to the sea, and cast an hook, and take up the fish that first commeth up: and when thou hast opened his mouth, thou shalt finde a peice of money, that take, and give unto them for mee and thee.

In this history of Christs paying tribute: Learn, 1. That tribute is due to Magistrats for their publick service, this is imported in, *Doth your Master pay tribute?* 2. Christ is no unfriend unto Magistrats and Rulers, nor any wayes a hinderer of paying any thing due unto them: for Peter affirmeth that Christ payed ordinarily. 3. He will not exempt his Ministers or Followers from the common civil duties whereunto other subjects are lyable; Therefore he saith to Peter, *What thinkest thou?* &c. 4. Christ by no ordinary course of Law was subject unto any power under Heaven: for as Kings sons are naturally free from tribute, so is the Son of God naturally free also, for he is the Heir and Owner of all things; for as every King and his native Children are naturally free from the burdens proper unto the Subject, so is God the Father, and his native Son Christ, coeternall with the Father, naturally also free from all things, which the creatures can impose upon him. What King is he, who will subject Gods Son unto him? Therfore Christ said, That *Kings Children are free*, of all whom he was the chief. 5. Howsoever Christ was the rich Heir of Heaven and Earth, as of his own workmanship, yet for our cause he voluntarily subjected himself, and became poor, that he might make us rich, for he had no money to pay his tribute. 6. As in matters of civill losse, Christ did dispense with his own right civill, and subjected himself to pay tribute, which he was not bound to do, so must his servants do: and not only must they pay tribute, which is their due by civill obligation, but rather then they mar the Gospel, and breed scandal, they must bear burdens, which civilly they are not bound to bear. 7. Christ was never so far abased at any time, but the glory of his God-head might have been seen breaking forth in the mean time, or shortly after, least his humiliation should at any time prejudise his glory at our hands; as heer, at the time when he doth subject himself to pay tribute, at the same time he shewe th himselfe Lord of all the creatures, who can

make

make the most wilde of them, to come to his angle, and bring money with them in their mouth unto him; as heer he giveth evidence, in, *This fish which Peter catcheth.*

CHAPTER XVIII.

Our Lord dischargeth Prelacie among his Disciples, to vers. 7. *Commandeth to eschew offences, to* vers. 15. *And to remove them (when they should fall out) by discipline and forgivenesse mutuall.*

Vers. 1. AT the same time came the Disciples unto Jesus, saying, who is the greatest in the kingdome of heaven?

THe Disciples dreaming of a worldly kingdome of Christ, do strive for state among themselves; Hence learn, 1. The seed of ambition and prelacie is old in Ministers, and ground was found to foster it in the unmortified corruptions of the Apostles; for heer they are disputing, *Who is the greatest in the kingdome?* 2. Neither Peter nor any other of the Apostles had supremacie or majoritie of power over the rest; for heer they ask Christ, *Who is the greatest?* They did not acknowledge any one greater then another, but referred the determination of this unto Christ, who simply disallowed the question, as sinfull.

Vers. 2. And Jesus called a little childe unto him, and set him in the midst of them,

3. And said, Verily I say unto you, Except yee be converted, and become as little children, ye shall not enter into the kingdome of heaven.

This pestilent and pernicious evil Christ dischargeth, and dissuadeth them from it, by six reasons, The first reason, which comprehendeth a doctrine in it, Except you study to be as far, as this little childe is, from seeking of preheminence one over another, in the Church, or Kingdome of heaven heer beneath, you shall not enter into the Kingdome of Heaven, which is above. 2. Learn, that the mortifying of ambition and renunciation of prelacy, and following of humility, is so hard a lesson to be learned, that there is

is need of teaching of it in an odde way by the eye, as well as by the eare, therfore, *Is a young childe set*, as a copy of the lesson, *before the Disciples eyes*. 3. Howsoever Christ hath ordained sundry degrees of office-bearers in his house, yet he will have no majoritie of power of any one over the rest of that office, but will have men so far from affecting of it, as a young childe is, who knoweth not what striving for State doth mean; Therefore saith he, *Except ye become as children*. 4. If this wicked root set up the self in a man, he must repent him of any motion toward it, and bee converted; and if being convinced of the sin he shall not be converted, and repent of it, he shall not enter into the Kingdome of Heaven which is above; for so much saith our Lord here to the Apostles, *Except ye be converted, and become as little children, ye shall not enter into heaven.*

Vers. 4. Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdome of heaven.

A second reason, the man furthest from affectation of preheminence, is the man worthy of most estimation before men, therfore beware of looking toward prelaticall preheminence of one over another. *Doct.* True greatnesse of Ministers stand not in being one over another in majority of power, but in humility, and farnesse from seeking a prelacy or preheminence over their brethren; for, *Whosoever shall humble himself as this little childe*, saith he, *is the greatest in the Kingdome of heaven.*

Vers. 5. And whoso shall receive one such little childe in my name, receiveth mee.

6. But whoso shall offend one of these little ones, which beleeve in me, it were better for him that a millstone were hanged about his neck, and that hee were drowned in the depth of the Sea.

The third reason, I give authority unto every messenger of the Gospel, even to the meanest and most averse from this sort of preheminence, that, *Whosoever receiveth him, receiveth me*, &c. Therfore be content with this common honour, and seek not greatnesse of one over another. The fourth reason, the ministeriall authority is not augmented by prelaticall power erected among you, nor diminished for want of it, therefore beware of prelacy;

for

for I do give the authority of Embassadours to the meanest whom I send, even to the most humble, so as, *Who so receiveth such a one in my name, receiveth mee.* This may content a moderate man. *A* fifth reason, affectation of Majority over the brethren, is a stumbling block to little ones, who beleeve in me, Therefore beware of it; for, *who so shall offend any of these little ones*, &c. The sixth reason, Is from the danger, if they doe otherwayes, that it were better for a man to dye a violent and ignominious death, then by affectation of prelacy, and despising the simplicity of a sent Minister, to hinder the work of the Gospel in his hand, or the salvation of any beleever, how mean soever he be, *Better*, saith he, *that a millstone were hanged about his neck*, &c.

Vers. 7. Woe unto the world because of offences, for it must needs be that offences come: but woe to that man by whom the offence commeth.

Heer in generall he dischargeth laying of any stumbling block before others, whether by word or deed, or any other way, which may induce any man to sin, or may hinder him in the course of obedience of God: The reasons of the discharge are seven, which are so many Doctrines. The 1. reason, Much woe, much sin and misery is to come upon the world by stumbling blocks cast before them: Therefore beware of offences; for, *Woe unto the world, because of offences.* The 2. reason, Greatest woe abideth the man by whom offence is given; *But wo to such a man by whom offences come.* Therefore beware of offences. *Doct.* 1. There is a necessity of offences coming, or that stumbling blocks or inducements to sin, and means to turn men away from the right paths of the Lord, shall be laid in mens way, a necessity is, in regard of the inclination that mens corrupt natures have to be drawn, and to draw others unto sin: a necessity is, in regard of Gods decree, to permit such stumbling blocks for the tryall of some, and punishment of others, for, *Offences must come.* 2. Whatsoever mischiet shall come, or may come by a stumbling block, shall be imputed unto him who giveth offence, or layeth a stumbling block in others way; for, *Wo to the man by whom the offence cometh.* 3. Neither the necessity of the coming of offences in Gods providence, nor the imputation of the mischief done unto the man, who giveth offence, shall excuse the party that taketh offence, or save him

from

from wrath; for still this standeth. *Wo to the world, because of offences.*

Vers. 8. Wherefore if thine hand or thy foot offend thee, cut them off, and cast them from thee, it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell fire.

A third reason, Whatsoever thing it be which is the cause of a sinfull fall: to your self, or to your neighbor, were it as profitable or necessary, as your eye, or your foot, in your estimation, it is better to be deprived of it, then to sin, and so be cast in hell with it: Therefore beware of giving offence. Hence learn, 1. That the cause of stumbling our selves, and moving others to stumble, is in our selves; to wit, some beloved lust, precious and profitable perhaps in our estimation, as our eye, or our hand, or our foot; Therefore saith he, *If thy hand, eye, or foot offend thee.* 2. Such beloved lusts must either be mortified and cut off, or else we cannot but perish: and therefore better these lusts be abandoned and cut off, then they and we should both perish; *Cut them off*, saith he, *better for thee*, &c.

Vers. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

A fourth reason, Despising any of these little ones must bee eschewed: therefore the laying of stumbling blocks must bee eschewed; for not caring to offend them, is to despise them: Therefore saith he, *Take heed ye despise not one of these little ones.* The fifth reason, God esteems of the meanest of these little ones so much, that the good Angels, who dayly enjoy Gods glorious presence, are ministring Spirits appointed to attend them: Therefore do not despise them, by not caring to stumble or offend them.

them. *Doct.* 1. If we consider what price God and his holy Angels sets upon the meanest Christian, we would be loath to despise or offend them; for, *There Angels behold God's face.*

Vers. 11. For the Son of man is come to save that which was lost.

The sixth reason, I came to redeeme the meanest of Beleevers, even such as count themselves lost. Therefore ye should not despise them, by not caring to offend them. *Doct.* The estimation and love that Christ hath of and toward the meanest Christian, should move us to beware to offend or despise them; for, *The Son of man is come to save that which was lost.*

Vers. 12. How thinke yee? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gon astray?

13. And if so be that he finde it, verily I say unto you, he rejoyceth more of that sheep than of the ninety and nine which went not astray.

14. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

The seventh reason, it is not the will of the Father that any the least Christian should perish, and therefore ye should not despise them, or mis-regard their offence or stumbling, wherethrough they may perish: This is set down in the parable of a good Shepheard: the scope whereof is to shew, that as a good Shepheard regards every one of his sheep, and if they wander, will carefully seeke to reclaime them, and save them; so doth God regard the meanest of his Elect, the meanest of Christians, so as he wil reclaime them from their sins, and danger of perishing, as the Text sheweth: *How thinke ye if a man have so many sheep?* &c. *Doct.* 1. He that scandalizeth his neighbour doth what he can to make him perish, as the opposing of the wil of the Father to preserve him unto the power of a stumbling block, doth import. 2. Do the devill or his instruments what they can, to hinder the salvation of a Believer, God will preserve them; for, *It is the Father*

thers

then will, that one of these little ones should not perish. 3. Albeit he that layeth a stumbling block before his brother, shall not be able to destroy him, yet he may put him out of the way a little, and hinder him in his course to heaven, as the parable of the shepherds reducing of the wandering sheep doth shew.

Vers. 15. Moreover if thy brother trespasse against thee, go and tell him his fault between thee and him alone: if he shall heare thee, thou hast gained thy brother.

After diswading us from stumbling of others, he teacheth us how to remedy scandals given unto us by others, that the Offender may be reclaimed, and the Church receive least damage thereby: and, 1. He giveth direction about private scandals saying, *Moreover, &c. Doct.* 1. When scandall is given, wee must not only beware our selves to stumble, (though we cannot eschew but be greived) but also must study to reclaime the Offender; for this direction is given to us, to remedy scandals given. 2. The scandalous sin of a Brother, or professed Believer especially, must be cared for, and cured by Believers, *If thy Brother offend thee.* 3. Private admonition, especially, in case the offence be private, is a mean of reclaiming our Brethren from their sinfull courses, *Go tell him his fault alone.* 4. It is not necessary to divulge every fault which we know, or to let others know of it; for it is said, *Tell him between thee and him alone.* 5. The most discreet, easie, and gentle wayes, are first to be assayed, in the case of private offences; Therefore saith he, *Tell thou him alone.* 6. It is the gaining, or saving of a Brother, to reclaime him from his sin: and an obligation put upon the reclaimed sinner, toward the Brother who admonished him; for saith he, *Thou hast gained thy Brother:* 7. We are bound to heare and obey private admonition, even as we would be saved; for, *If he heare thee,* saith he, *thou hast gained thy Brother.*

Vers. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Now he teacheth how to proceed, if private admonition prevail not. *Doct.* 1. If private admonition profit not, and the party

party admonished will not amend, we must not give over the cure of his scandalous course, but must use further means, and take the assistance of some others to help to reclaime him; Therefore saith he, *Take with thee one or two more.* 2. The admonition of two or three, serveth to convince the Offender of his fault the more clearly; or to bear witnesse against him in case of his disobedience; for, *In the mouth of two or three witnesses every word shall be established.*

Vers. 17. And if he shall neglect to heare them, tell it unto the church: but if he neglect to heare the church, let him be unto thee as an heathen man and a publican.

The former failing, he teacheth what further must be done, *Doct.* 1. When more private means avail not to remedy a scandall, Christ hath appointed more & more publick Censure & Discipline in his Church; for hee saith, *Go tell the Church.* 2. Christ hath appointed a Church of Governours, or Rulers over Congregations, and over all particular persons within the same, which must attend the complaints of the Offended, and remove scandals; and who have power to call before them, and to examine and censure the Offender for that end; for so importeth Christs saying, *Tell it unto the Church.* 3. The Church hath means and power to remove publike scandall, which being imployed by the Church, and obeyed by the Offender, Excommunication is not to be used; for *Neglecting to heare the Church*, presupposeth the Church Direction and Order to be given forth, for amendment of the Offender, and removing of the scandall. 4. When the Church hath given sentence upon the Offender, and hath appointed the way to remove the scandal, then the Offender should obey in the Lord, for Christ declareth it a censurable fault, to *Neglect to heare the Church* 5. If the Offender disobey the Churches direction, for removing of the scandal, then the Church may and should excommunicate the Obstinate; that is, Declare him to bee deprived of the Honour of a Christian, till he repent, and to be holden in such dis-respect, as the Heathen and Publicans were by the Jewish Church in those dayes; for, *Let him be to thee* such, presupposeth hee is found, and declared by the Church to be holden for such. 6. When the Church

declareth

declareth an Offender contumatious or excommunicateth him, is unworthy of the Fellowship of the Saints, for his present abominable condition: Then every Believer must cary himselfe toward the Excommunicate, as toward a man disgraced, and cast out of Church-honour; for Christ hath said, *Let him be unto thee as a Heathen man*, that is, as one without the Church, *and a Publican*, that is, a despised sinner, for so were Publicans esteemed of among the Jewes, to the intent the Offender may be ashamed of his sin, and repent.

Vers. 18. Verily I say unto you, whosoever ye shall binde on earth, shall bee bound in heaven; and whosoever ye shall loose on earth, shall be loosed in heaven.

Heer our Lord confirmeth the Authority given unto the Church or Assembly of Church-governours. *Doct.* 1. The Church, or Assembly of Church-governours hath authority from Christ in Christs Name to pronounce guilty, and lyable to judgement, and to pronounce absolution and remission of sin, as they finde cause; for saith Hee, *Whosoever yee binde, or you loose.* 2. Christ will ratifie in Heaven, what the Church assembled doe in his name, in the exercise of the keyes of Doctrine and Discipline, whether to the condemning of the guilty, or absolving of the penitent; for he saith, *It shall be bound in Heaven, loosed in Heaven.*

Vers 19. Again I say unto you, that if two of you shal agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

To give assurance that the execution of his ordinances by the Church, shall be ratified in Heaven, He sheweth them, that the consent of never so few of his Saints, agreeing together upon a petition unto God, shall have a blessed effect in Heaven, how much more shall the consent of the Church-Rulers in execution of publique ordinances be ratified, and have effect; and this hee further confirmeth, by certifying us of his gracious presence, where never so few, two or three, suppose there be no more Ru-

lers in some small congregations, are met in his name: much more when a greater number do assemble and meet for his publique service: Hence learn, 1. That for mutuall edification one Christian may take the helpe of another, for prosecuting joyntly some particular petition before God; for it is said, *If two of you shall agree on a petition*, &c. 2: God doth so love the communion of Saints, that the consent of more of his Children in one supplication, hath the encouragement of this particular promise; for, *What they aske shall be done.* 3. If the consent of some shall be blessed when they joyntly prosecute one petition, much more may the Church be confident, that their publique consenting unto the execution of Christs ordinances shall bee blessed; for this the scope of the speech importeth. 4. No meeting or gathering together of the Saints can have expectation of a blessing, except it be in Christs name, that is, in so holy a manner, and upon such warrantable grounds, as his glory, and the welfare of his Church be promoved thereby, and not hindred; for he promiseth his presence only to such, *As are gathered in his Name.*

Vers. 21. Then came Peter to him, and said Lord how oft shall my brother sin against me and I forgive him? till seven times?

22. Jesus saith unto him, I say unto thee, Untill seven times: but, untill seventy times seven.

For clearing of the matter of private admonition, and publique censures, a question is moved by Peter, how oft we should forgive offences unto our Brethren, professing repentance, which Christ answereth: Hence learn, That it seemeth to our corrupt nature that we should not forgive faults to the same person, many times falling therein; for, *How oft*, and *till seven times*, which seemeth abundance, importeth so much, from Christs answer: learn 1. That we should set no number to the times of forgiving the penitent were it until *seventy times seven times*, that is, how oft soever. 2. The Lord delighteth in large mercy, and standeth not how oft soever to give mercy, providing the party be truly penitent, for otherwayes we must not deceive our selves, God will not bee mocked: for he that commandeth man to shew mercy so oft, will not refuse to give mercy himselfe.

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Vers. 23. Therefore is the Kingdome of heaven likened unto a certain King which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him which ought him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants, which ought him a hundred pence: and he laid hands on him, and tooke him by the throat, saying, Pay me that thou owest.

29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow servants saw what was done, they were very sory, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee.

34. And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

This doctrine is cleared and confirmed by a parable, the scope whereof is to shew, that except we be willing to forgive, and do forgive particular injuries done to us, how oft soever our brother shall desire pardon, we cut our selves off from being pardoned of God, against whom we do sin oftner then any man can do against us. According then to the scope of the parable we are taught, 1. That our sins against God are more, and more heavy, then any which our brethren do commit against us, for mens injuries against us, are but *pennies* in comparison, but our faults against God are *thousands of talents*. 2. God is readier to forgive us our greater sins, then we are ready to forgive our brethren their petty offences against us. 3. The consequence of Gods mercy toward us should move us to be mercifull one toward another. 4. He who will not forgive his brother his trespasses, & that from the heart sincerely, the Lord will not forgive that man his sins, but will cast him in hell, till he pay for all his sins, and that shall never be. To dispute hence of the recalling of remission of sins, is without ground, and not to the purpose, for the scope is fulfilled in this, that as the wicked servant who did not forgive his fellow-servant, got not forgiveness, but was cast in Gaole, and into the tormentors hands, so neither should any get forgiveness from God, who did not forgive men their trespasses.

CHAPTER XIX.

Christ cometh from Galilee to Judea, and healeth the sick, to vers. 3. Clareth the cases of divorcement, and of single life, to vers. 13. blesseth young children to ver. 15. sheweth the impossibility of justification by works, to vers. 26. And the Disciples blessednesse to the end.

Vers. 1. AND it came to passe, that when Jesus had finished these sayings, he departed from

from Galilee, and came into the coasts of Judea, beyond Jordan:

2. And great multitudes followed him, and hee healed them there.

Christ returneth to Judea in his own time, to help such as hee had a minde unto. *Doct.* The sick and diseased, and such as stide need of Christ, will seek after him; Such are his train who follow him, and who will finde relief in him; for, *Hee healed them all who came.*

Vers. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6. Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let no man put asunder.

Christs enemies move the question about devorcement, to make him odious either to men or women, howsoever he should answer. Hence learn, 1. Whithersoever Christ went, as he had disciples, so he had adversaries, who did ever seek to make him odious to the people, that his Doctrine should be the lesse fruitfull: here are Cavillers, asking, *Is it lawfull*, &c. 2. Ignorance of Scripture is the cause of errour, and of idle questions; for *Have ye not read?* saith Christ. 3. To come to the institution of any Ordinance of God, is the way to correct the abuses of it, as heer in the matter of marriage, Christ goeth to the first institution of marriage, saying, *He which made them.* 4. Marriage of one man with one woman, and no moe at once, is Gods Ordinance, founded upon the Creation of the first Couple, for he made them only *One* male, and *One* female. To the end that this Matrimoniall love might be incommunicable to any other, and indissolvable

one from another, for, *They two shall be one flesh.* 5. The Band of Man and Wife for mutuall societie, is more intire then of Parents and Children; Yea, it is a sort of unity, so that Man and Wife become, *As one flesh*; for in regard of mutuall affection and agreement, for the mutuall welfare one of another; *They are no more two, but one flesh.* 6 Where God doth not give warrant to loose marriage, neither consent of parties, nor any humane authority can lawfully loose; for, *What God hath conjoyned, let no man put asunder.*

Vers. 7. They say unto him, Why did Moses then command to give a writing of devorcement, and to put her away?

8. He saith unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away, doth commit adultery.

The Pharisees do object the Bill of devorcement, and Christ sheweth that this doth not free any man from sin, who (except in the case of adultery) shall put away his wife. Hence learn, 1. That Patrons of Errour will wrest Scripture, and set it in opposition to Truth, for, *Why did Moses? &c.* say the Pharisees. 2. *Moses* Ordinance about the Bill of Devorcement, was no allowance of the Devorcement, but a judiciall or civill Law, providing for the credit and safety of the honest woman: for the summe of it was, *I finde no fault with this woman, only I cannot love her*, so shee was clear, and this civill permission did deliver the man from civill punishment only, but not from sin: therefore saith he, *Moses* suffered *you.* 3. The civill punishment was spared, and the Bill of Devorcement permitted for the hardnesse of the mans heart, who if he should not have been suffered to put away his wife, would have some way taken away her life; for, *Moses suffered you for the hardnesse of your heart.* 4. This permission was but temporary, and for a time; but the first and ancient institution of marriage behoved to be the rule, whereby to correct abuses crept in; therefore

fore saith he, *From the beginning it was not so.* 5. Marriage is loosed by adultery, and the innocent party is free: for he doth make exception of fornication, as a cause making the party injured to bee free, to put away the Adultresse. 6. And in case the unlawfully divorced party be married to another, it is Adultery, for so doth Christ pronounce.

Vers. 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

The Disciples think this doctrine hard, for in case divorcement were not lawfull, they say it were better not to marry, then to be so straitly bound in marriage: in whom we see, 1. How impatient our nature is of all restraint, and how much we love to be at liberty, even from the bands of God; for, *If so it be, it is not good to marry*, say they. 2. Suddain resolutions and sentences are readily full of folly: for heer the Disciples neither do look unto their own strength, or rather inability to live in a single life, nor do they consider the incommodities of an unmarried life, nor the commodities of marriage, where God giveth a blessing.

Vers. 11. But he said unto them, All men cannot receive this saying, save they to whom it is given.

12. For there are some eunuchs, which were so borne from their mothers wombe: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the Kingdome of heavens sake. Hee that is able to receive it, let him receive it.

Our Lords answer is to this meaning: Every man is not able to receive this saying of yours, that is, *To live without marriage lawfully*, except either he be an Eunuch by nature, borne impotent, unfit for marriage; or an Eunuch by Art of man, gelded; or an Eunuch by grace, to whom God hath given power over all his naturall affections, and the gift of continency to live unmarried; for this end, that he may be so helped more constantly and without diversion, to go on toward the Kingdome of heaven. Hence learn, that no man ought to despise or rashly reject marriage, it being Gods ordinance, and a mean to keep men from fornication,

for all men cannot receive this saying of, *Better not marry*, &c. 2. If any man be freed of the necessity of marriage, he ought to imploy himself so much the more for the Kingdome of God; else the gift is to small use, for he that is able to live unmarried, and to receive the disciples saying, he to whom this gift is given, *Must be as an Eunuch unto the Kingdome of God.*

Vers. 13. Then were there brought unto him little children, that hee should put his hands on them, and pray: and the disciples rebuked them.

Some desired Christ to blesse their young children, and to this end doe present them unto him. *Doct.* 1. Albeit little children understand not the mysteries of Christ, yet it is lawfull and commendable to beleeving parents to consecrate their children to Christ, and to seek his blessing, with the externall signes and seals of the blessing on them; for heer, *They brought unto him little children, that he should lay his hands on them, and pray.* 2. Carnall wisdeme is not fit to judge of the extent of Christ his grace, nor what persons are priviledged to come unto him: for heer in the Disciples, it is carnall wisdome, to *Thrust away children offered unto Christ.*

Vers. 14. But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the Kingdome of heaven.

15. And he laid his hands on them, and departed thence.

Christ admitteth the children, and reproveth the Disciples for debarring them. Hence learn, 1. That Christ will not exclude the young children of Believers, being offered unto him; for Christ said, *Suffer little children to come unto me.* 2. Albeit little children know not what to ask, or what is done unto them, yet can Christ give both his blessing, and the signes thereof to them; the ignorance of little children did not exclude them from the Sacrament of Circumcision, nor these children from imposition of Christs hands, in signe of a speciall blessing. Neither must this exception of childrens ignorance exclude our children from Baptism, for this holdeth still, *Suffer them to come unto me.* 3 Seeing little children of Believers are neither excluded from the Kingdome of Heaven in this earth, that is, from being members of

of the visible Church; nor are they secluded from the Kingdome of heaven which is above; therefore are they not excluded from receiving the signes and seals of the Right and Entry to such grace, namely the Seal of the Covenant, *Baptisme*; for it is said, *Of such is the Kingdome of heaven.* 4. If Christ did esteem it a sufficient reason, why not only these little children, but also, why in generall, *little Children* should be admitted to the signes of his blessing, because, *Of such is the Kingdome of Heaven.* Then, who is he who after he hath heard the Disciples reproved, for debarring of such, dare debar any such from the first sign of entry into Christs Kingdome; for Christ hath said, by way of reason-giving for their admission, *Of such is the Kingdome of Heaven*, and *He laid his hands on these*, for example.

Vers. 16. And behold one came, and said unto him, Good master, what good thing shall I do, that I may have eternall life?

Heer commeth a young man, very holy in his own estimation, and hopeth to be approved of Christ. In the example of this Youth, observe 1. That a naturall man may perceive that true happinesse is not in riches, but in eternall life; for this rich Youth having riches for this life, seeketh *Life eternall.* 2. A naturall man may have a desire of Heaven, for so hath this Youth, That hee *may have life.* 3. The naturall man is utterly ignorant of justification by faith in Christ, and inclined to seek justification by works; for he saith, *What good thing shall I doe, that I may have eternall life?* 4. The naturall man presumeth on his own strength, as able to doe whatsoever good work can be prescribed unto him; for, *What shall I doe?* saith he. 5. A naturall man may seem to have a good estimation of Christ, and call him, *Good Master*, and make fair offers to serve God, and follow the Commands of Christ, and yet be found void of all reall truth heerin, which to himself and others he seemeth to have, as in this man is found.

Vers. 17. And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keepe the Commandements.

18. He saith unto him, Which? Jesus said, Thou shalt doe no murder, Thou shalt not commit adultery,

tery, Thou shalt not steal, Thou shalt not beare false witnesse.

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy selfe.

In Christs answer learn, That Christ loveth no complements of faire words which proceed not from sound faith, and love to him; Therefore saith he, *Why calls thou me good?* 2. Christ will be known to be God by them who come unto him, or else they cannot worship him aright; for the reproof being fitted to allay the young mans high estimation of himselfe, (who could not speak a right word) doth import this much: *Give me not divine attributes, seeing thou takes me not to be God*, or give me not fairer words then thy judgement and affection do allow. 3. In proper speech, only *God is good*, by whom alone a man must be *made* good, made to *do good*; and made to *receive good*, for there is *One good, even God*. 4. Such as seeke justification and eternall life by workes, must be taught, that to keepe the whole Law in all points without the least sin, is the onely way to heaven by works, (which way to every man now polluted with sin, is the impossible) there is no better way to humble a proud Pharisee, then to teach him soundly the minde of the Law; Therefore saith Christ, *If thou wou'd enter into life, keep the Commands*. 5. The precepts of the second Table, wherein Pharisees conceive themselves most perfect, are a sufficient touchstone, whereby to try their unfaithfullnesse, and imperfection; therefore Christ names only the Commands of the second Table.

Vers. 20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

From this impudently false answer learn: That the natural man knows not the Laws meaning rightly, but conceiveth of it, as if it did command some externall duties onely, and did forbid only some of the grossest of sins, and did not reach unto the utmost branch of every duty, and sin, in the inner man, no lesse then in the outward Acts: Therefore saith this ignorant, *All these have I kept* 2. A short exposition of the Law, makes a large opinion of righteousnesse and keeping of the Law; Therefore saith he, *All these have I kept from my youth up*, 3. All the righteousnesse

ousnesse that a naturall man can conceive himselfe to have attained unto, will not give true quietnesse to his conscience, for this youth for all this is asking, *What lacke I yet?*

Vers. 21. Jesus said unto him, if thou wilt bee perfect, goe and sell that thou hast, and give to the poore, and thou shalt have treasure in heaven: and come and follow me.

In Christs answer, observe, 1. That Christ will put the men who have a high estimation of themselves, unto speciall tryals, that their inabilities may be openly known; as heer, *If thou wilt be perfect, go sell all.* 2. Every man is bound to bestow, as God directeth, all which God hath given unto him, goods, lands and life, when hee is called by God unto it: And therefore Christ giveth not heer a simple councel to this man, but a speciall command to renounce the love of riches, which was his Idol, and to bestow his goods as he was commanded, and that upon promise of more durable riches in Heaven, that so hee may make the man who would appear perfect, to be seen a grosse worshipper of Mammon; for, *sell and give to the poore*, is a particular and expresse command given to this man. 3. Presuppose a man upon a speciall command sold all, and distribute all to the poor, as was commanded to this man, yet unto the perfecting of him there will be required more; to wit, that he should be a follower of Christ, enter himselfe Christs Disciple, deny himselfe, take up his crosse, and follow Christ, that so he might have righteousnesse and life eternall by him alone; for it is heer written, *If thou wilt be perfect*, not only *sell all, &c.* but also, *and come and follow me.*

Vers. 22. But when the young man heard that saying, he went away sorrowfull, for he had great possessions.

The young man had no will of this blessed bargain, but goeth away sorrowfull. In the example learn, 1. How trials do bring men forth to the light, and make them manifest what they are, as heer this youth, *He went away now.* 2. A man wedded to the love of this world, will renounce Christ and his Commands rather then the world, when it cometh to a proof, especially if he be a great man in the world; therefore it is marked, *That hee*

had

but great possessions. 3. A natural man may be sorrowfull when he cannot win Heaven in his own way; when he cannot get Heaven and his own wisl in this world also; for it is said, *he went away sorrowfull.*

Vers. 23. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the Kingdome of heaven.

24. And again I say unto you, it is easier for a camell to go through the eye of a needle, then for a rich man to enter into the Kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who can then bee saved?

26. But Jesus beheld them, and said unto them, with men this is unpossible, but with God al things are possible.

Upon this mans departure Christ teacheth his Disciples wholesome lessons; wherein learn, 1. That Christ edisieth his Church upon all occasions, whether men joyn themselves to him, or separate from him, as heer. 2. It is as impossible to have riches and not to trust in them, not to bee insnared and hindred from Heaven by them, as for *a camel* or *cables two, to go through a needles eye,* by reason of the naturall corruption which is in man, ready to intangle and drown the mans minde, and his time, and affections in the world, and cares and pleasures of it; Therefore saith Christ, *A rich man shall hardly enter in the Kingdome of Heaven,* 3. Whatsoever difficulties be told us of in the way to Heaven, they serve onely to make us dispaire of our own strength and abilities, and to flee in unto God, to whom nothing is impossible, for he can so loose the heart of a man from the world, as riches shall be no impediment to hinder him from Heaven, and whatsoever else is impossible to us, he can make it possible and bring it to passe; for, *To God all things are possible*

Vers. 27. Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee, what shall we have therefore?

28.

28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or Sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

Heer upon occasion Christ sheweth the felicity of his faithfull Disciples. In Peters question: Learn, 1 Albeit it be little that we suffer for Christ, yet we think much of it, for Peters worldly case in following Christ, was little worse then when he traded onely in the fishing, notwithstanding he thus speaketh saying, *We have forsaken all*, as if it had been some great matter. 2. Howsoever it be not worthy to speak of, what we doe or suffer for Christ, yet the least thing done in sincerity, is not despised by Christ, but highly esteemed, and richly rewarded; for Christ promiseth a *reward*. 3. Christ doth not narrowly marke the infirmities of his own, but doth cherish the smallest beginnings, and fomenteth the smoaking flax, as heer may be seen in his answer to Peter, albeit Peters speech smell of pride, yet he passeth it over, saying, *Verily I say unto you*, &c. 4. Although Christ doth not alwayes answer his peoples expectation, by giving them the very thing which they looke for, yet he will not fail to give them a better thing, as heer the Apostles dreamed of an earthly Kingdome and of earthly honours, to be given unto Christ and themselves; this he will not give them, but hee leadeth them higher, shewing them, that what they loved to have in this life, should be given them in substance, and in a more eminent way, in the life to come, to Wit, a *Kingdom* to each of them, which should be satisfactory unto them, and that instead of the Kingdome which they did affect over the twelve Tribes of Israel, in their earthly conceit of his Kingdome, saying, *Ye shall sit upon Throns*. 5. The day of judgement shall be a sort of regeneration, wherein our bodies and souls shall be renewed perfectly, for glory and immor-

immortality. Therefore Christ calleth that time, *In the regeneration.* 6. At that day Christ even in his humane nature, shall be seen to reigne in glory, suitable to his Divine Majesty; for, *He shall sit on the Throne of his Glory.*

7. Such as follow Christ, must resolve for Christs sake to be deprived of what is dear unto them in this life, if he shall be pleased to put them to triall, that is imported in, *Every one that hath forsaken houses, &c.* 8. What men do lose for Christ, shall breed them gain, a hundred fold even in this life: because the comforts and priviledges of Christs Kingdome are a hundred fold better then any thing they can be deprived of, for the Gospels cause, for saith he, *They shall receive a hundred fold.* 9. Besides what spiritual gaine is gotten in this life to such as suffer for the Gospel, life eternall is also given for an inheritance in the world to come, which is able to make up all losses sustained for Christ, for it is said, *And they shall inherit eternall life.*

Vers. 30. But many that are first, shall be last, and the last shall be first.

Howsoever Christ esteemeth much of what his servants do suffer for him, yet he giveth advertisement to Peter and the rest, and in them to all men, that they should not conceit of any merit in their sufferings, or worth, in any other specious excellency; but to study rather to be humble and sincere; because at the time of Gods reckoning, many who in their own eyes, and before men were first, should be found to be last; that is, of no esteem with God: and such as in their owne eyes, and in the eyes of the world seemed nothing, should be with God in prime estimation: many who in the conceit of their own merit were first, in the reward should be last, and of no account, and many who in the opinion of the merit were last, and worthy of nothing, should be first in the reward; this is imported in saying, *But many that are first shall be last, &c.*

CHAPTER XX.

Christ sheweth in a parable how many that are last shall be first, to vers. 16. Forewarneth his Disciples of his sufferings, to vers. 20. Dischargeth prelacie among them, ver. 29. And healeth two blind men.

Ver. 1 For the Kingdome of heaven is like unto a man that is an housholder, which went out early

early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard.

3. And he went about the third houre, and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth houre, and did likewise.

6. And about the Eleventh houre, he went out and found others standing idle, and saith unto them, why stand ye heer all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8. So when Eeven was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last to the first.

9. And when they came that were hired about the eleventh houre, they received every man a peny.

10. But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11. And when they had received it, they murmured against the good man of the house,

12. Saying, these last have wrought but one houre, and thou hast made them equall unto us, which have born the burden and heat of the day.

13. But he answered one of them, and said, Friend,

Friend, I do thee no wrong: didst not thou agree with me for a peny.

14. Take that thine is, and go thy way, I will give unto this last, even as unto thee,

15. Is it not lawfull for me to doe what I will with mine own? is thine eye evill because I am good?

16. So the last shall be first, and the first shall bee last: for many be called, but few chosen.

THe scope of the parable is, to shew, that such as conceit of the merit of their workes, are of no estimation with God; who giveth eternall life of free grace, and not of merit. The parable is propounded, to ver. 16. And applyed to the purpose or scope, ver. 16. To this intent, as in the vineyard all these labourers who esteemed much of their own labor, notwithstanding they had wrought longer then others, yet were last taken notice of, least esteemed of, and disappointed of their expectation, & rebuked as adversaries to Free grace: but such as had no confidence in their own working, were first rewarded, and liberally dealt with. So is it in the visible Church, (which is the vineyard of the Lord) such as esteem most of their own works, merits and sufferings shall be least esteemed of by God: but such as have no confidence in their own works, shall be first taken notice of, and most liberally dealt with, *Thus the last shall be first, and the first shall be last.* A reason whereof is given from the paucitie of the Elect, in comparison of the greater number of these who are externally called, but not elect; Herein giving us to understand, that it is grace to be imployed in any service or suffering for Christ with any sincerity, and it is grace to have a low estimation of our selves, and of whatsoever we do or suffer for the Gospel; as also to have our persons and workes acceptable to God, and graciously rewarded with eternall life; it doth flow altogether from Gods grace, and free love, electing such a one unto holinesse and blessednesse, and not from any good thing in the person; And heer let us remember, that neither similitude nor parable are to be followed further then the scope, and intention of the speaker: true it is, that many witty similitudes

may

may be made heer, to represent Gods care of his Church; mens duty in serving God in their callings, Gods incouraging men to work, by setting before them a reward, Gods calling of some men in their youth, some in their old dayes: the distributing to every man the reward of his work, after this life is ended, and such like: But their doctrines are not soundly grounded on this place, wherein the scope only is to be the rule of the exposition, wherefore if a man once depart, he may easily fall, not only in impertinent questions, but also in perillous conceptions, and such as are contrary to the scope: for if the *Penny* be the reward, and the reward be eternall life; if the penny be made *Hire*, or due by debt, and all the workers doe get the *Penny*, then by this parable all shall be saved, and all shall be saved by merit of their worke; then all shall be equall in the gift of eternall life, which they make the *Penny of reward*, and so none shall be first or last, and none shall he workers in the vineyard or visible Church but Elect only: and so the parable shall be close everted, and turned to be contrary to the scope, expressly declared in the Text. Thus much may suffice for advertisement to be sober in the exposition not only of this, but of all other parables, that nothing be a ground to build upon, save what the Lord the Speaker intendeth at his scope.

Vers. 17. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemne him to death.

19. And shall deliver him to the Gentiles to mock and to scourge, and to crucifie him, and the third day he shall rise again.

In Christ his forewarning the Disciples of his sufferings, and that in the way while he went the last time to Jerusalem: Learn, 1. How necessary it is that the doctrine of the crosse bee often inculcated, that being provided for before, it may trouble us lesse when it shall come: for this is it which in sundry times before

Christ had told them. 2. The often foretelling of our Lords passion, doth serve to confirme us of the resolute willingnesse of the Redeemer to suffer for us, for he knew all that he was to suffer, and was never dashed. 3. It is necessary that we never seperate the consideration of the crosse from the issue, nor Christs death from his resurrection, which followed, lest we be overcome and stumble at the crosse, for Christ doth alwayes joyn the mentioning of both together.

Vers. 20. Then came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy Kingdome.

Concerning the request made to Christ for preferment of the two Apostles, James, and John; Learn, How hard a thing it is to be rid of the love of this world, and of pleasant dreames about it; for still the Apostles and their friends did dream of an earthly Kingdome of Christ, and of worldly honour unto his servants, notwithstanding Christ did so often tell them the contrary; and did study to prepare them for the crosse rather, in this world, 2. How necessary it is for all men to watch over their *hearts*, that the love of the honor of this world creep not in upon them, when occasion of a Bait doth offer; for in hope of prevailing by their mothers moyen, these two chiefe Apostles are thus tickled and intangled with a vain and corrupt lust. 3. What means and moyen men will imploy, to gain any earthly thing which they love; the mother for her natural bands with Christ, must be set on to make suite; a Presface must be made in generall in her speech to oblige Christ, for fear of refuse, if the particular should first have been propounded; *I desire a certain thing of thee*, saith she, *Grant that these my sons*, &c.

Vers. 22. But Jesus answered and said, Yee know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptisme that I am baptized with? They say unto him, We are able.

From

From Christs answer, learn, 1. That when the Ministers of the Gospel hunt for high places in the world, they wot not what they are doing, not how foolish they are in so doing, as Christ saith heer; *Ye know not what ye ask.* 2. The Preferment and Kingdome which we should affect, is in another world, and we must prepare us for the crosse with Christ, ere we come to the Kingdome with him, *Are ye able to drinke of the cup that I shall drink off?* 3. From the two Disciples undertaking, learn that men least acquainted with the crosse, are most confident Undertakers; for they say, *Wee are able.*

Vers. 23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father,

Christ putteth them in minde of suffering, rather then reigning, and of suffering in this world, ere they could reigne in the world to come. Hence learn, 1. Such as suffer for Christ, suffer no other thing but such as Christ did suffer also; for, *Ye shall drink* saith he, *of my cup.* 2. A certaine measure of afflicti on was fitted and measured out for Christ and his followers, which Christ esteemed to be but light, and of most short indurance; to wit, *A cup* soon drunken out, a douk, a dipping, or a sprinkling with afflicti-on, *A Baptisme*, as the originall doth import. 3. To appoint what degrees every Believer shall have in Glory, in comparison one of another; or who shall have lesse, who more, is no part of the Commission given to Christ, when hee was sent into the world, it appertaineth not unto Christ. Again, It is not his, without the Father, as the petitioner conceived; *It is not mine to give:* As likewise speaking as a man, more fit to one than to another, as heer he was looked on, or as if at his owne pleasure, for gratifying of friends, he might distribute degrees of Glory in Heaven; in this sense also he saith, *It is not mine to give, save to these, &c.* 4. There shall be degrees of Glory in Heaven, comparable to sitting on the right hand to some, and on the left hand to others; for our Lord denyeth not this, but insinuateth it in the manner of his answer. 5. These degrees of Glory shall not be

distribute with respect unto mens workes or deservings, or unto any thing in the persons to be glorified, but meerly according to the good pleasure of God, and his decree, preparing and predetermining what shall be every mans measure; for, *It shall be given to them for whom it is prepared*, saith he: and in this sort of distribution, Christ denieth not, but it belonged unto him, as one in substance, and Government with the Father, to give decrees of Glory; for the Originall is, *It is not mine to give, save to them for whom it is prepared of my Father.*

Vers. 24. And when the ten heard it, they were moved with indignation against the two brethren.

The rest of the Apostles were no lesse ambitious then these were in this particular, yet are they angry at these two, *Doct.* Men will be angry at others for a fault whereof they themselves are guilty, and nothing grieved for it in their own person; as the ten were moved *with indignation, when they heard this*, and yet were neither free of the same fault themselves, nor grieved for it, so diversly is sin shaped in our own person and in others.

Vers. 25. But Jesus called them unto him, and said Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26. But it shall not be so among you: but whosoever will bee great among you, let him be your minister.

27. And whosoever will be cheife among you, let him be your servant.

Our Lord taketh occasion from this, to beat down, and root out this wicked weed of prelacie: This strife for State, or Majority of Power was reproved before, and yet it is not amended. *Doct.* 1. Hard is it to root out the seed of a beloved sin, especially the root of prelaticall ambition, it cannot be drawn out, till it be repented, for it is hard to put it out of the Apostles hearts. 2. Our Lord did esteeme it a fit means to cut off strife, to take away all domination in the Church, and all Majority of Power among the men of one office in his House: for where there is no higher place, where there is no greater power to one then to another

ther, there all strife for the place of more power doth cease, *It shall not be so among you*, saith Christ 3. The Lord alloweth Domination and Principality, and Greatnesse, and Exerciseing of Authority in the civill State, but will not allow it among the Ministers of the Gospel; for having granted domination to Civill Governours, hee excludeth Church-men from it, saying, *But it shall not bee so among you.* 4. It is not the abuse of Majority of Power, which our Lord forbiddeth his Ministers, but simply and absolutely he dischargeth *All Majority of Power, all Greatnesse of Jurisdiction of one over the rest*, and doth curb the very wishes, and will of being great among their Fellow-ministers, speaking to every one of his Ministers, saying, *Whosoever will be great among you.* 5. So far must the Apostles and Ministers of the Gospell be from affecting State, and Majority of Power over the rest, that as they would please our Lord, they must set themselves to serve the rest of their Brethren, and to promove the work of Christ each in others hands, by maintaining the credit each of others Ministery; for he saith, *Let him be your Minister, or Servant.* 6. Not only doth our Lord discharge all majority of Power among the Apostles, and in their persons among the Preachers of the Gospel, but also all stately Primacy, or Dignitary Priority: All *Chiefses*, albeit without jurisdiction, such as is constant and unchangeable Precedency in Assemblies; and therefore hee prescribeth the curbing of this inclination, by injoyning the study of submission mutuall, and each man serving of the rest, for the furtherance of the common worke; for, *Let him bee your Servant*, importeth this. 3. If this command do not prevail with the ambitious party, but hee must needs bring forth his ambitious desires, then the rest of the Ministers are warranted to diminish of that mans estimation, and to account the lesse of him, by so much as he is ambitiously inclined to a principality, and majority over the rest, for so doth the words beare, *Let him be your Servant*, that is, Let him be so esteemed of, and no more.

Vers. 28. Even as the Son of man came not to be ministred unto but to minister, and to give his life a ransome for many.

Our Lord doth clear his Doctrine by his own example, shewing them how he humbled himself for the publick good. *Doct.* 1. The example of our Lords humiliation of himselfe, serveth to

curb all ambition in his Ministers, and if it prevaile not, shall beare witnesse against them; for, *Even the Sonne of Man*, saith he *came not to be ministred unto*. 2. Christ in his first coming, came not to take up an earthly dominion, or a stately preheminence, as his Disciples imagined, but came in the shape and state of a servant, and behaved himself so, as he was ready for the good of his Disciples to wash their feet: for he came not to reigne in a worldly manner, but to serve in the externall Ministery of the Gospell, *He came* saith he, *to minister*. 3. Ministers should not onely quit prelacy for the good of the Church, but their life also, if need bee, for Christ out of the Love to mens Salvation, not onely emptied himself of Stately Dominion, but also emptied himselfe of Liberty and Life, *And gave himselfe a ransom for many*.

Vers. 29. And as they departed from Jericho, a great multitude followed him.

30. And behold two blinde men sitting by the way side, when they heard that Jesus passed by, cryed out, saying, have mercy on us, O Lord thou son of David.

Among these that countenance Christ, & follow him from Jericho, two are marked *Doct.* 1. Of all the multitude of Christs followers these are the most remarkable persons, Who give unto Christ most imployment, & draw most vertue by faith out of him: therefore above all, *These two blinde men* are specially here noted. 2. It is wisdome to seeke of God the greatest things; whatsoever else we need; for these men are not so curious for Alms of Money albeit they were Beggers, as to have the benefit of the Mediators mercy, *Have mercy on us*, say they, 3. Whosoever crave any benefit by Christ, must be cleare in this point, that Christ is the promised Messiah; for, *Son of David* is their great argument. 4. We must beleeve his power and love as God Incarnate, able and willing to save us, for so do they, saying, *O Lord, thou Son of David*.

Vers. 31. And the multitude rebuked them, because they should hold their peace: but they cryed the more, saying, Have mercy on us, O Lord, thou son of David.

From the discouragement offered unto them: Leane: 1. It is

is no new thing that such as in appearance are following Christ, doe hinder these who are following him in earnest; for, *The multitude rebuked these poor men, and will have them to hold their peace.* 2. But it is wisdome for such as beleeve in Christ, the more they are opposed, the more to seek him, and to take no answer from any, but from himselfe: for so doth these blind men, who do not forsake their petition, till it be granted.

Vers. 32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediatly their eyes received sight, and they followed him.

Christ heareth them, and falleth in conference with them Bet. 1. Christ taketh notice of such Supplicants as the multitude doth despise. Hee *standeth still* to hear these blind mens suit. 2. Where there is Faith and Sincerity, the Lord will draw it forth to open view for his owne glory, and the good of the Believer, therefore, *He asketh what they would have*; that it might be known that they did not seek Money, but the Fruit of his Divine Power. 3. When Misery is laid forth in Faith before Christ, hee meereth it with Compassion, as heer in these Blind-men, for he is a compassionate high Priest, 4. It is easie for Christ to do every greatest work, as heer to open the eyes of the blinde, and to give sight to them; for, *He touched their eyes, and they immeditly received sight.* 5. It is reason that what gift we get of Christ, we imploy it for his Honour; for, *Their eyes received sight, and they followed him.*

CHAPTER. XXI.

Christ rideth in to Jerusalem, to vers. 12. *Casteth out the buyers and sellers out of the Temple, to* vers. 18. *Curseth the fig-tree.* 22. *Defendeth his own authority against the* Pharisees *challenge,* vers. 28. *And in two parables setteth down their sin and Gods judgement in rejecting of them.*

Vers. 1. And when they drew nigh unto Jerusalem, and were come to Bethpage, unto

the mount of Olives, then sent Jesus two Disciples.

2. Saying unto them, Go into the villages over against you, and straightway ye shall finde an asse tyed, and a colt with her: loose them, and bring them unto me.

3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

IN this Christ his last voyage to Jerusalem: Observe, 1. That Christ being resolved to lay downe his life, the more near he draweth to his suffering, the more doth he reveal himself to bee the promised Messiah, in whom the promises were accomplished, Therefore he will now go *riding into Jerusalem.* 2. Again lest the nature of his Kingdome should be mistaken, he will give evidence in his poverty, that his Kingdome is not of this world, Therefore he will *borrow an asse to ride on.* 3. He hath right to whatsoever he liketh to make use of, as he sheweth in commanding the Disciples, *To loose the asse and her colt, and to bring them to him.* 4. His knowledge doth reach to the observation of the meanest things, and doth take notice of *Asses* and their *colts*, and their *hinitings and loosings.* 5. Whatsoever impediment can occur to any of his servants in their course of obedience unto him, he doth foresee it, and doth provide for the removing thereof; as heer, *If any say ought unto you*, &c. 6. He knoweth the master of the Asse will be within, and what he will say, and foretelleth how he shall dispose of his will, and move him without any more to let them go; for the hearts of Kings and country-men are in his hand: and thus he letteth his Disciples see a glimpse of his God-head, saying, *Straightway he will send them.* 7. Albeit he be Lord of all, yet will he make use of what his friends have with their own consent, so that they may be reasonable servants, with good will bestowing what he calleth for, Therefore saith he, *Straightway he will send them.* 8. He is not ashamed to professe himselfe Lord and Master, and yet to be so far emptied, as to have need of the service of an Asse: *Say*, saith he, *the Lord hath need of them.*

Vers. 4. All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

5. Tell

5. Tell ye the daughter of Sion, Behold, thy King commeth unto thee, meek, and sitting upon an asse, and a colt the foal of an asse.

6. And the Disciples went, and did as Jesus commanded them.

The Evangelist maketh his observation on this passage: Whence learn, 1. Our Lord will see to the performance of all things written of him. He is the Promise-maker, and the Performer also: Therefore it is said, *This was done that it might be fulfilled*, &c. 2. It is not our deserving, but Gods purpose and promise, which is the cause of our Lords gracious carriage toward the world, for now he is to be killed in Jerusalem, yet will he ride in as King, to accomplish promises made to the Kirk, *by the Prophet Zachary*. It is sufficient to observe the sense of a Scripture quoted, for the Scripture stands not in letters or in syllables, but in sense of words; compare this with *Zach.* 9. 9. 4. It is the matter of the Kirks joy and gladnesse, to know of Christ, and of his comming to his people, whatsoever be their griefe, this is sufficient to be their comfort: Therefore said the Spirit for comfort, *Tell the daughter of Zion*. 5. It matters not how the world fare, it is *the daughter of Zion*, the company of the Elect and Believers in Jesus, whose comfort God doth respect; Therefore it is said, *Tell the daughter of Zion*. 6. Not onely the dull multitude, but even the *Daughter of Zion* is asleep unto the gracious tydings of the Gospel, and hath need to be stirred up, by, a *Behold*, to observe the Messiah come; Therefore saith he, *Behold thy King*. 7. Our Lord is a King, how lowly soever he look, yea, Lord of Lords, and King of Kings: for he saith, *Thy King commeth*. 8. The Church hath a speciall interest in Christ, *as King*, and he hath interest in his Church, as his own peculiar Subjects, for whose good he governeth all the matters of the world; for it is said, *Thy King commeth unto thee*. 9. This is the glory of his Crown, that he is so *gentle* and mercifull to us, as he will not forsake the work of our Redemption, neither for our misdeservings and provocations, nor for the injuries done to him by his adversaries for our cause; for, *He is meek*. 10. The manner of his Kingdome is spirituall, not after the pomp of this world, *sitting* upon no stately Horse, but *on an asse colt*, so as the poorest of his Subjects should not be deterred or debarred from access to him.

Vers. 7

Vers. 7. And brought the asse, and the colt, and put on them their cloathes, and they set him thereon.

The Disciples obedience and successe is observed: Hence learn, 1. When wee have a clear Call, ready Obedience is our part, without troubling our selves what may be the successe; for, *The Disciples went and did as he commanded them* 2. It is our part to honour Christ, so farre as we can, and to lay aside our ornaments to glorifie him; for, *They put their cloathes on the asse and the coll.* 3. Christ contenteth himself for any state which is to keep in his Kingdom heer on earth, with what his Disciples can furnish him, as heer; for, *They set him thereon*, and so he rode.

Vers. 8. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way.

The people are moved, and do honour unto Christ. *Doct.* 1. How base soever our Lords Kingdome may seeme unto Spectators, yet he can bring to himself Subjects how many he pleaseth, and so purchase himselfe glory, not only before a spiritual eye, but also in the sight of the world; for heer, *Great multitude spread their garments in the way.* 2. It is every mans part to honour our Lord, and set forward his Kingdome as they are inabled, some one way, some another; for heer, *Some spread their garments*, others *cut down branches of trees, and strawed them in the way.*

Vers. 9. And the multitudes that went before, and that followed, cryed saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest.

They take in their mouth words of the *Psal.* 118. where it is prophecied of the comming of Christ, to shew himself King. *Doct.* 1. The Lord can open the eyes of whomsoever he will, to see his glory, and to give him honour, as the true King of Israel, and to perceive the predictions of prophecies to be accomplished in him; for heer, *The people cryed Hosanna.* 2. The meaner sort of people, are usually they whom the Lord chooseth to set forth his glory, and to be Trumpeters of his praise; as heer, *The multitudes go before, and follow after.* 3. When such as should know Christ, and honour him, doe it not, God can raise up others to glorifie him, The Church-men heer mis-regarded Christ, and God stir-

reth

reth up the multitudes to confesse him. 4. When it pleaseth Christ to shew his Kingly power, he can make the meanest of his Subjects to avow him, and set forth his glory, even in the face of his raging enemies: for heer (without feare of the corrupt Church-mens excommunication) the people make joyfull acclamation to his Honour, they pray for the prospering of his Kingdome, and professe, that Salvation is the fruit thereof, for *Hosanna* in the Hebrew signifieth, *Give now Salvation, we pray*: They do acknowledge Christ to bee the promised Messiah, *The son of David*,, to be sent of God, and in his name into the world, to be the Blessed, and the Fountain of Blessing to his Subjects, saying, *Blessed is he that cometh in the name of the Lord*.

Vers. 10. And when he was come into Jerusalem, all the City was moved, saying, Who is this?

Thus hee entreth openly, in State, into Jerusalem, Hence learn, 1. When it pleaseth Christ to take unto him his Kingdome, he will avow himself King in the midst of his enemies; as now he rideth in this glory into Jerusalem. 2. Where greatest shew of Religion is, it is no new thing to see Christ to be least known; for, *Who is this*? say they. 3. Where he hath a mind to honour himself in suffering, he will shew himself so evidently, as he may be taken notice of by his enemies; as heer, *All the City is moved, saying, who is this*?

Vers. 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The multitude describeth Christ rudely, as he was commonly talked of. *Doct.* As men do know Christ, so do they speak of him, and according to the measure of their knowledge should they bear witnesse of him; for this was the clearest Discription of him which the multitude could give, *This is Jesus, the Prophet of Nazareth*, say they.

Vers. 12. And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

Christ sheweth himself King, in purging of the Temple. *Doct.* 1. It is the work of King Jesus to take notice of Religion, and to purge it where hee mindeth to reign: Therefore, *He went in-*

to the temple of God, to purge it. 2. Horrible abuses may creep in into the place of Gods Service, while men under pretence of furthering Religion, do follow courses for their own gain; as heer, Mercat and Money-changing are set up in the place where Religion onely was to be exercised. 3. In this extraordinary way of reformation of his Temple, he sheweth himselfe to bee God, able to compasse the most difficile works, by what means hee pleaseth, and to terrifie his adversaries. 4. Outward abuses, albeit not so great as inward, yet may they be begun at in reformation, as heer Christ doth.

Vers. 13. And said unto them, It is written, My house shal be called the house of prayer, but ye have made it a den of theeves.

He giveth a reason of his doing, from Scripture, *Doct.* 1. Reformation of Religion is to be done according to Scripture, by reducing abused ordinances unto their first institution; for, *It is written*, saith he. 2. All the Ceremoniall Service appointed at the Temple was subservient to the Moral and Spirituall Duties; for it is said, *My House shall be called a House of Prayer.* 3. All the worship of God may be comprised in *Prayer*, as it comprehendeth praises and thanksgiving, because the end of the Ordinances is to make men know how to carry themselves towards God in prayses and prayer; Therefore saith he, *My House shall be called the House of prayer.* 4. Vilest sins seeke shelter under the pretext of Religion, and there think *to lurke*; Therefore this is the challenge, *Ye have made my House a den of theeves.*

Vers. 24. And the blinde and the lame came to him in the temple, and he healed them.

When wicked men are scourged forth, blind and lame come and are healed, *Doct.* How harshly soever our Lord carry himselfe towards hypocrites, and abusers of Religion, yet will he deale graciously with the poore and needy, who call for his help; for heer, *The blinde and lame come, and are healed*, in the Temple, when Buyers and Sellers are scourged out of that place.

Vers. 15. And when the cheife Priests and Scribes saw the wonderfull things that hee did, and the children crying in the temple, and saying, Hosanna

na to the son of David; they were sore displeased,

16. And said unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

This Glory of Chriſt grieveth his enemies. *Doct.* 1. Chriſts enemies are never more incenſed, and malicious againſt him, then when he is moſt honoured, and doth ſhew his Divine *Power* moſt; therefore now *The Scribes are diſpleaſed.* 2. Wicked hypocrites are ſo blinde, that they doe ſee nothing of the beauty of God, but only ſeek, and finde out matter to carp at: Therefore *They are diſpleaſed*, and ſay, *Heareſt thou, &c.* 3. It is good for the Children to hear their Parents, and the elder Sort ſing *Hoſanna* unto Chriſt, that they may learn to do the ſame; for heer as the Elder, ſo alſo *The children cryed.* 4. Chriſt is not aſhamed of Childrens way of praiſing of him as they are able, and fitted for it: Therefore *Chriſt anſwered them, Yea.* 5. If God can glorifie himſelf in the mouths of babes and ſucklings, which cannot ſpeak, making them from the womb to crave and receive by their mouth their nouriſhment, without teaching; ſhall he not be glorified in training them up to ſpeak, and to ſpeak words of his own praiſe, in the meaſure of underſtanding, ſuitable to their age? for, *Out of the mouths of Babes he perfecteth praiſe.* 6. Divers Doctrines may pertinently be drawn from the ſame Text, upon divers occaſions, and the ſame Text may be well applied to divers purpoſes, without wreſting of it, as will appear by comparing this place with *Pſal.* 8. *verſ.* 2.

Verſ. 17. And he left them, and went out of the city into Bethany, and he lodged there.

He had his owne intended work in Bethany: yet by his leaving of his adverſaries, he teacheth us to ceaſe from contention before it grow hot, and to cut ſhort with our enemies, uſing as few ſpeeches as may be; therefore it is ſaid, *He left them.* 2. In that by his going off the Town, occaſion of tumults and uproars were eſchewed, we learn to eſchew needleſſe dangers, and to reſerve our ſelves unto the time, wherein God calleth us to glorifie him by ſuffering; for, *He went out of the city to Bethany.*

Verſ.

Vers. 18. Now in the morning as he returned into the city, he hungred.

19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever, And presently the fig-tree withered away.

20. And when the Disciples saw it they marvelled, saying, How soon is the fig-tree withered away?

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, yee shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall bee done.

22. And all things whatsoever yee shall ask in prayer, beleeving, ye shall receive.

Christ returneth to the city, and curseth a fig-tree by the way. *Doct.* 1. Where Christ hath his owne chosen to teach, and his glory to advance, there will he be comming and going, though the place be wicked, and his resort thither be dangerous, therefore, *In the morning he returned to the city.* 2. How diligent was our Lord in his calling when to do his Fathers work, he came from the countrey into the city, even in the morning, ere he tasted meat; for it is said, *He hungred.* 3. How oft did our Lord give evidence of the truth and kindlinesse of his Manhood; for, *He is heer hungry* and desirous to eat, yet more desirous to teach his Disciples somewhat for their edification, upon occasion of his being hungry, then to eat the sweetest figs, and therefore he maketh the barren fig-tree to become the table whereupon he should feed on, and whereupon he should set shortly after ready food for his Disciples, To move questions heer, whether Christ was ignorant that there was no figs on this tree, and why he cursed it, seeing it was not yet the time of figs, is idle. No doubt he knew what fruit to draw from it, and missed not what he expected; but did obtain all that which he intended, to wit, That the Disciples by this miracle, might bee taught

might to make use of the gift of miracles given unto them, and certainly a tree was well bestowed, (how birthy soever it might have been) upon so noble a lesson unto the Church. It is also without warrant to ground allegories heer, as if Christ had intended to shew that he desired fruits of the Church of the Jews, and of all professours of Religion, and that if they doe not render fruits, when he doth call for them, then that he would curse them, and make them unable to bear fruit afterwards: such like flowres may seem pleasant, but have no solidity, as from the intention of this miracle. I grant that allusions may be made unto this tree, and similitudes may be drawn from it, no lesse then from any other thing: but the scope which our Lord declareth afterward, is that only whereupon we must with warrant build; namely, Hee will shew his Almighty power in blasting of so strong a tree with a word of his mouth, so that the Disciples *do wonder* to see the miracle, vers. 20. Whereupon our Lord doth teach them, that whensoever they should have his Word for their warrant, whether extraordinarily inspired for the doing of any miraculous worke in his name, or ordinarily propounded in the common doctrine of the Church; for a warrant to pray for, and expect any thing, if they should act their faith, and not give way to doubting, then they should be able to do greater miracles then the blasting of the fig-tree was, even the greatest which they could imagine: so that if the Spirit of the Lord gave a word for removing of a mountain (for examples cause) how impossible soever it might seem, yet should it come to passe, if they did put forth their Faith to act about it; and so also, whatsoever the Word of the Lord did warrant them to pray for, and to expect of him, they should obtain it, if they did pray in faith for it; and was not this lesson worth all the figs, which either this fig-tree or any other tree could bear? *Doct.* 1. Our Lord was never so hungry for meat and drink, but he could forbear it till a fit time, and make it his meat and drink to be doing good, and fulfilling the Fathers will: for he loveth to edifie, and feed his Disciples heer, more then to feed his naturall hunger. 2. Albeit our Lord did never harme to any man by any of his miracles, yet had he power to curse, and miraculously to destroy, as well as to save, if he had pleased to put forth his power in justice, for the fig-tree was not able to stand, when he did curse it. 3. He trained his Disciples by his

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own example unto all duties which he put them unto, and heerein traineth them unto the exercise of the gift of miracles. 4. The gift of miracles was never to be exercised in particular, but upon a ground of Faith, that is, Upon a warrant given from Christs Spirit, for doing of that worke in particular; and it was necessary for him who had the gift and the warrant for doing of a miracle, to strengthen his Faith on the warrant, or else to misse of his intent, as in Peters sinking did appear. Therefore saith he, *If ye have faith and doubt not.* 5. The Lord requireth Faith in prayer for obtaining promised mercies, or else if we come short, to blame our misbelief; Therefore saith he, *Whatsoever ye shall ask in prayer, beleeving, ye shall receive it.*

Vers. 23. And when he was come into the temple, the chief Priests and Elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

Heer is another conflict: Teaching us, 1 That when Christs adversaries can say nothing against his doctrine, and are convinced by his miracles, of his commission from God, yea of his God-head, yet do they quarrell with him about his calling, saying, *By what authority dost thou.* It is no strange thing, if his adversaries deal so with his servants. 2 This holdeth sure in the general, That no man should take this honour unto him to be a Preacher of Gods Truth without warrant and authority; for so importeth the question, *By what authority dost thou these things?*

Vers. 24. And Jesus answered and said unto them, I also ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25. The baptisme of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear the people, for all hold John as a Prophet.

Christ

Christ propoundeth another question to his adversaries. *Doct.* 1. When cavillers come to tempt us and to take advantage of our speeches, we ought to be circumspect, that neither the Truth be damnified by us, nor our adversaries get advantage against us. Therefore heer Christ asketh a question in stead of giving an answer. 2. The Lord can catch the crafty in their craftinesse, and can decipher the folly of them who seek to cloak wickednesse under colours, for this question both answered the former and convinced the adversaries of wilfull wickednesse; For they knew Johns calling and doctrine to be divine, and that John bare witnesse unto Christ. and so they behoved to know Christ to bee the Messiah; Therefore pertinently doth he ask, *Johns Baptisme whence was it.* 3. Callings unto the holy Ministry must either be from God, and so they are lawfull, or from men only, and so they are unlawfull, *They must either be from heaven or of men.* 4. The Sacraments and all religious Service and Worship, must have the same authority with the doctrine, to wit, *Divine*; for the question is moved about Johns *Baptisme* in stead of Johns doctrine, or Johns *Commission* or *Calling.* 5. Men of corrupt mindes doe seek not the verity, but the victory in dispute, they do not look what is true or false, right or wrong, but what is most for their owne corrupt ends and purpose, as the reasoning of these men doth shew: for the verity which they knew of John, they will not confesse for shame, nor dare they flatly deny it, for fear the people should fall on them. 6. Whosoever confesse a doctrine to be from Heaven, and yet do not beleeve it, are inexcusable and condemned by their own conscience; for say they, *If we say from Heaven, he will say, why did yee not beleeve him.*

Vers. 27. And they answered Jesus and said, Wee cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Christ hath the victory heer. *Doct.* 1. The Lords enemies at last are confounded and put to silence; for, *We cannot tell*, say they. 2. One sin insnareth and draweth a man into another sin, for they refuse to tell the Truth, and in refusing they fall in a lie, saying, *We cannot tell.* 3. Such as captivate the knowledge they have, and make no use of it, are justly deprived of what further knowledge they pretend to seek? for, *Neither will I tell you*, is Christs last answer to such.

Vers. 28. But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29. He answered and said, I will not: but afterward he repented, and went.

30. And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the Kingdome of God before you.

Thus they have done with Christ, their plot is disappointed, but Christ doth pursue them, convincing them of disobedience, and denouncing deserved judgement upon them, in two parables: The scope of the first is, to shew, that sundry of Publicans and open sinners, of whom they esteemed least, were more righteous and blessed then they were, because the Publicans, like the penitent son, repented their backwardnesse unto Gods Commandements, and were fled in by faith to the Messiah, and were made Subjects of the Kingdome of Grace, and so Heirs of the Kingdome of glory; But they, notwithstanding of a fair profession of obedience to God, were like the other disobedient and counterfeit son, abiding still in their impenitency and unbelief, and in the way to bee debarred from the Kingdome of Grace and Glory: Hence learn, That men will more readily acknowledge their faule in another mans person, then in their own; therefore doth Christ draw forth these mens judgement by a parable. 2. He will have the conscience of the wicked, subscribing to the righteousnesse of Gods judgement against themselves, as will appear by, *What think ye?* compared with their answer. 3. The most odious and despised sinners, repenting and beleeving in Jesus, do find Grace and Place both in the Church, and in Heaven above, but such as confide in their owne righteousnesse are debarred; for, *Harlots*, saith Christ, *go into the Kingdome of Heaven before you.*

Vers. 32. For John came unto you in the way of righ-

righteousnesse, and ye beleeved him not: but the Publicans and the harlots beleeved him. And ye when ye had seen it, repented not afterward, that ye might beleeve him.

Christ giveth reason of the condemning these wicked men. *Doct.* 1. The more blamelesse and holy that the Preacher of repentance, and righteousnesse by Christ be found, the greater is the sinne of those who doe not receive the message: for so Christ aggraveth these mens sin, saying, *John came in the way of righteousnesse, and ye beleeved him not.* 2. Albeit self-conceited righteous People doe not beleeve the doctrine of righteousnesse by Christ, yet God will manifest the power of his truth, in the conversion of despised sinners; for, *The harlots believed John*, albeit the Pharisees did not. 3. The sight and example of other folks believing, and repenting in Christ, if it doe not move us unto acknowledging of our sins also, and flying unto Christ, it shall stand as a witnesse against us, to agravate our sin and condemnation; Therefore saith he, *And ye when ye had seen it ye repented not.* 4. Remorse for not believing Gods word in his servants mouth, in time bygone, is a speciall spur and preparative to believe it the more solidly for time to come; Therefore saith he, *Ye repented not, that ye might believe him*, that is, When you saw that the Publicans had outstripped you in the way of righteousnesse, by believing Iohns testimony of me, ye did not lament your unbelief, that you might give him so much the more credit for time to come, and so recover your losse by faith in me.

Vers. 33. Hear another parable, There was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a far countrey.

34. And when the time of the fruit drew near, he sent his servants to the husbandmen; that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again he ſent other ſervants more then the reſt, and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his Son, ſaying, They will reverence my Son.

38 But when the Husband-men ſaw the Son, They ſaid among themſelves, This is the Heir, come let us kill him, and let us ſeiſe on his inheritance.

39 And they caught him, and caſt him out of the Vineyard, and ſlew him.

40 When the Lord therefore of the Vineyard cometh, what will he do unto thoſe Husbandmen?

41 They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his Vineyard unto other Husband-men, which ſhall render him the fruits in their ſeaſons.

Another Parable convincing them of their wickedneſſe againſt God and his Son Chriſt, and denouncing judgement againſt them, and that whole ungrate Nation, under the ſimilitude of a Houſholder and his Tennants, the ſubſtance whereof is this; As the Tennants of the Houſholder dealt with their Maſter and his Servants, and his Son, the heir of the vineyard, ſo the Scribes and Elders of the Jewes, with the reſt of that unthankfull Nation, dealt with God, and his ſervants the Prophets, and with his Son Jeſus Chriſt: and as the Houſholder puniſhed theſe wicked Tennants of the Vineyard, ſo ſhould God puniſh that wicked Nation, by taking the Goſpel and face of a viſible Kirk from them, and giving their room unto the Gentiles, who ſhould bring forth better fruits than they had done. From this Parable, learne, 1. That the Lord's care of his viſible Church, is comparable to the care which the moſt painfull Husband-man hath of his Vineyard; he leaves nothing undone which may make it fruitfull: he giveth wholeſome ordinances of Doctrine, Worſhip, Diſcipline, erecteth Governours, Civil and Eccleſiaſtick, appointeth them (as his Tennants) to preſſe the fruits of a holy converſation from his people; and when they are remiſſe, he ſtirreth up ſome ſpeciall inſtruments, faithfull Prophets

phets and Preachers, to stir up all, and to exact of all the fruit of his labour upon his people, as may be seen in his dealing with the Iewish Church. 2. Ordinarily the Lord gets a bad meeting of his people, and specially of the Rulers of the Church, who look more each man unto his own ease, honour, and gain, than to the holy conversation of the people, and glory of God; as the example of the Iewish Doctors here, and Rulers of the Lord's people heweth. 3. When the body of Church-rulers are corrupt, if any of their Fellowes shall plead the Lords cause against them, these faithfull servants shall readily be persecuted, evil intreated, and killed for their paines, as in the example of the Iewish Church is to be seen. 4. As men deal with God's servants, so would they do with God himselfe, if he should come as a man to them, and put himselfe in their power, to try their affection unto him, as is evident in the Iewish Rulers, who slew Christ the Son of God, God manifested in the flesh. 5. When a people not onely do bring forth no fruits of the Gospel, but also do persecute such as do stir them up unto their duties, it is righteousnesse with God to pour out his plagues upon them, and go away from them to some other people, as he dealt with the Iewes after many provocations.

Vers. 42. Jesus saith them, Did ye never reade in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? this is the Lords doing, and it is marvellous in our eyes.

From the 118. Psalme our Lord sheweth, That it was foretold how the Rulers of the Church should deal with himselfe, the Messiah, and with what successe. *Doct.* 1. The not considering and believing of the Scriptures, is the cause why many do fulfill things foretold in the Scripture to their own ruine and condemnation; therefore saith he, *Did ye never reade?* 2. The gathering of the Church is compared to the building of a Temple, wherein the Ministers and Rulers *are Builders*. 3. It was prophesied, that Christ should be esteemed by the Church-men in his time, a Stone, not worthy to have any room in the building, and therefore should be rejected, and excommunicate by them; for it is written of Christ, *The stone which the Builders refused.* 4. How basely soever he was esteemed of them, yet as he was indeed the Ground-stone, the Strength and Glory of the Church, so should he be seen, and acknowledged to be contrary to all opposi-

tion; for, *This Stone is become the Head of the Corner.* 5. The Divine Power of God appeareth most evidently in the exaltation of Christ in his Church, beyond the expectation, and contrary to the hearts of all his enemies; therefore saith he, *This is the Lords doing.* 6. The worke of God about his Church in setting up the Throne of Christ, is a most wonderfull matter in the eyes of all who have understanding; for, *It is marvellous in our eyes,* saith the Prophet.

Vers. 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof.

Here Christ applieth the last Parable, and the Psalme last cited to the Scribes and Rulers, and to the rest of the rotten members of that Church. *Doct.* 1. The Gospel or the meanes of Grace in a visible face of a Church, is Gods Kingdom on earth, and the greatest benefit that can be bestowed on a Land; for so it is called here. 2. The Nation which doth not bring forth the fruits of the Gospel, may justly be deprived of that priviledge, as here is threatned, *The Kingdom of God shall be taken from you.* 3. The Church may be shifted from one Nation to another, but shall not cease to be among some people; for, *It shall be given to another,* saith Christ, Thus he foretelleth them of the rejection of the Jewes, and the in-bringing of the Gentiles.

Vers. 44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

Having threatned the whole Nation of the Jewes, now he threatneth all his enemies of every sort more specially, teaching us, 1. That some will stumble at him, as at a stone of offence, and will oppose him out of *ignorance*, and inadvertance, as men do fall on a stone in their way: and some will oppose him out of *malice*, and will set themselves as adversaries to him, as the distinction of *falling on*, & *being fallen upon*, importeth. 2. The first sort shall not onely not prevail against him, but as here is said, shall be broken also, either to their repentance, as *Paul* was, or to their perdition, as ignorant and misbelieving adversaries are. 3. Such as are adversaries out of malice, he will set himselfe against these, as here he saith, *He will fall upon them* with his weight, and by his mighty power *grinde them to powder*, that is, destroy them utterly;

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by the highest degrees of punishment, and thus he telleth the chief Priests and Pharisees their own particular doom.

Vers. 45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

These men take up Christ's meaning, but do make no good use of the warning. *Doct.* 1. Threatnings profit not, but rather do irritate desperately wicked men; as here they desired *to lay hands on him.* 2. Christ's most malicious adversaries (though they be set for bloud) yet can do no more than God will suffer them to do, as here is to be seen. 3. As long as the body of the people do favour Christ's cause, persecutors will not vent all their designes against Christ and his followers; as here, *They sought to lay hands on Christ, but they feared the multitude.* 4 The least good opinion of Christ will serve for some use; albeit not to the parties salvation, yet to the advantage of Christ's cause, as here it served for some use, *That they took him for a Prophet.*

CHAPTER. XXII.

The parable of the marriage of the Kings son, to vers. 15. The Pharisees tempt Christ about tribute to Cæsar, vers. 23. and the Sadducees tempt him about marriage in the resurrection, vers. 34. The Pharisees again tempt him about the greatest commandment in the law, and our Lord trieth their skill in Scripture, by a question about the Messiah.

Vers. 1. AND Jesus answered, and spake again unto them by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding, and they would not come.

4. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farme, another to his merchandise:

6 And the remnant took his servants, and intreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

THe scope of this parable is to set forth the manner of acceptance of the Gospel preached: some reject the offer altogether, some not onely reject the offer, but do abuse, and persecute the Church, and Preachers of the Gospel: some do joyne themselves in Truth into the fellowship of the Grace of God in Christ; and some do joyne themselves unto the Church in hypocrisie, being called onely externally, but not elected; all this is represented in a similitude of the marriage of the Kings son. In which parable or presupposed History, we are given to understand; 1. That Communion and Fellowship with Christ in all graces, in his Church visible, dayly preached to the world, is like a Feast, a Marriage Feast of the King's Son, abounding in all meanes of life, and joy, and honour, ready prepared, and offered unto men liberally and freely to be bestowed on such as will receive the offer, as is described, *vers.* 1,2,3,4. 2. The acceptance, which the offer of the grace of Christ in the Gospel receiveth at the hands of many men, is like meeting which was given to the invitation unto the King's Feast; for many make light account of the offered favour every man preferring his own naughty matters unto the King's grace tendered unto them, *vers.* 5. and some not onely reject the offer, but also persecute and kill the Preachers, as *vers.* 6. 3. The rejecters of the Gospel of God's grace in Christ, offered unto them in the Gospel, and much more the persecutors of the Lord's Servants who make the offer, shall be

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served as these wicked and rebellious murderers were, that is, They shall be destroyed and perish in the just indignation of God, vers. 7.

Vers. 8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the high-wayes, and as many as ye shall finde, bid to the marriage.

10. So those servants went out into the high-wayes, and gathered together all, as many as they found both bad and good: and the wedding was furnished with guests.

From this part of the parable. Learn, 1. Refuse the Gospel who will, and oppose it who will, God shall not want a Church; but shall have as many as he pleaseth, for the countenancing of his rich and free grace, and glorifying of Iesus Christ, some comming in to the Gospel in truth, *good guests*; some comming in to the Church in hypocrisie, *bad guests*, and all by the Ministery of Christs Servants, represented by the furnishing of guests to the Kings marriage-feast.

Vers. 11. And when the King came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechlesse.

13. Then said the King to the servants, Binde him hand and foot, and take him away, and cast him into utter darknesse: there shall be weeping and gnashing of teeth.

From this part, Learn, 1. That such as joyne themselves to the Church in hypocrisie, and have no care to honour God by a holy life, flowing from faith and love toward Iesus Christ, shall be remarked and observed so particularly, that if there were but one, he shall not escape, but shall be condemned, and cast in hell, there

to

to be tormented for ever; represented by the punishment of the man who came in to the feast, as a friend; *but without a wedding garment*, that is, without purpose or care to honour the marriage, or the Bridegroom, by a holy life proceeding from faith and love toward Christ.

Vers. 14. For many are called, but few are chosen. The reason of this different manner of receiving the offer of the Gospell is marked. *Doct.* The cause why some receive the grace of Christ offered in the Gospel, in a better manner then the multitude of others do, and do adorne the Gospel by a holy conversation, flowing from faith and love to Iesus Christ, as the multitude of others do not, is not in the men themselves, but in the free grace and love of God, electing some unto Grace and Glory, and leaving others to answer for their meeting given to this call; for, *Many are called*, saith he, *but few are chosen.*

Vers. 15. Then went the Pharisees, and tooke counsell how they might intangle him in his talk.

16. And they sent out unto him their disciples, with the herodians, saying, Master, we know that thou art true, and teacheſt the wayes of God in truth, neither careſt thou for any man: for thou regardeſt not the person of men.

This is Christs rancounter with the Disciples of the Pharisees and Herodians: they goe about either to make him odious to the people, if he should allow tribute, or make him seem an enemy to Cesar, if he should disallow it: Hence learn, 1. The enemies of Christ will not rest till they perish, but will assay one mean after another to draw inconveniencies upon him, and his followers: for heer again, *They take counsell how to intangle him in his talk*, that they may have advantage of his words. 2. How close soever Christs enemies shall carry their plot, he will bring it forth to light; these men wil not appear themselves, but send out and suborn others lesse suspected; for, *They sent out their Disciples with the Herodians*, men of the Court-religion, following Herods way, who was half an Idumean, and halfe a Iew, men subtile and politicks, and fit to take advantage of words; if any thing should have escaped Christ, to the seeming prejudice of Cesar, or his Deputies. 3. It is admirable how fair a shew bloody adversaries of Christ may make of their

their great respect to Religion, of their estimation of upright Teachers, of their desire to grow in knowledge, from the love of truth, and such like, and yet intend nothing but to intangle, insnare, betray, and destroy Christ and his Servants; for who can speak or pretend fairer then these men, saying, *Master, we know that thou art true*, &c. 4. How benummed and seared with a hot iron is the conscience of hypocrites, who being convinced of the truth of a mans doctrine, and of his honesty and fidelity, yet will not only not believe him, but also seek to destroy him, as these men give evidence. 5. The properties of a faithfull Preacher are, 1. He is a true and upright man, whose heart, and words, and wayes doe agree; he teacheth not mens precepts and devises, or his own dreams, *but the wayes of God*; He teacheth truth, in truth truly, for the right end, in sincerity aiming to informe, and perswade men to imbrace truth; His affections doe not make him wrest his Commission, for fear or favour; He careth not for the feare or favour of any man, so as to wrest the Truth for any mans cause, but without partiality, or personall respects he delivereth the same Truth equally unto all, *not regarding the person of men.*

Vers. 17. Tell us therefore, What thinkest thou? is it lawfull to give tribute unto Cesar, or not?

After their flattering insinuation they present the snare; where in we learn, That it is an old craft of the devill, to labour to draw the Preachers of the Gospel in dislike either with the People, or with the Magistrate, the one snare failing, then the other; for thus they say, *Is it lawfull to give tribute to Cesar, or not?* thinking, if he said Yea, the People should have him as an adversary to the liberties of his native Kingdome: if he said, Not, he might bee held guilty of treason and sedition.

Vers. 18. But Jesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites:

From Christs answer, learn, That it is impossible to deceive the Lord, Hee knoweth the hypocrite, whatsoever vision he puts on, for Jesus perceived their wickednesse. 2. He will let the hypocrite know sometime, that he will not be mocked: therefore saith he, *Why tempt ye me, ye hypocrites?*

Vers. 19. Shew me the tribute money. And they brought unto him a peny.

20. And

20. And he ſaith unto them, whoſe is this image and ſuperſcription?

21. They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things which are Gods.

By calling for the ſtamp of the Tribute-money, and finding by the Image and Superſcription of the Money, that they had by agreement ſubjected themſelves unto Ceſar, and taken him for their King, and ſtricken coyne for his uſe, he concludeth the queſtion as ſolved, and biddeth them, *Give unto Ceſar that which is Ceſars, and unto God that which is Gods*: Hence learn, 1. Where a Kingdome hath ſubjected themſelves unto a King, and become his Subjects, and Tributaries, it is lawfull to pay tribute unto him; *Give unto Ceſar that which is his.* 2. Chriſt is no enemy to Magiſtracie, nor to civill Rulers, but teacheth men to give them their due; for, *Give unto Ceſar that which is Ceſars*, ſaith he: and therefore it is reaſon that Magiſtrates be as careſull, that God have what is due to him, in Religion and obedience of his Commands, as he is careſull that their due be given to them. 3. Men ſhould ſo regard Kings and Rulers, as they doe not miſtaken God, but reſpect, honour, and obey him above all; Therefore ſaith he, *Give unto God that which is Gods.*

Verſ. 22. When they had heard theſe words, they marvelled, and left him, and went their way.

They finde themſelves diſappointed, and with a fruitleſſe admiration of Chriſts wiſdome, do depart. *Doct.* Chriſts adverſaries in the end will find themſelves miſtaken in their vain hopes, which they have had to enſnare him, or his: and all that open the mouth againſt him ſhall be aſhamed, as, *Theſe men marvelled and went away.*

Verſ. 23. The ſame day came unto him the Sadducees which ſay that there is no reſurrection, and asked him,

24. Saying, Maſter, Moſes ſaid, if a man dye, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

In

In Christs rancounter with the Sadduces, Learn, 1. Christ will poke with all his adversaries, and will dispute with all Sectaries, and confound them; new exercises, new disputes, new contradictions, new temptations abide our Lord and his Church, for after the Pharisees and Herodians are gone, the *Sadduces* come. 2. It is a speciall policie of Satan to multiply his temptations one after another, so near in time as hee can; for, *The Sadduces came that same day.* 3. Multitudes of sects and Schismes is no new nor strange, but the just punishent of a corrupt Church, not onely *Pharisees* and *Herodians*, but *Sadduces* also, set on by turne upon our Lord. 4. No errour so monstrous, but it will find Patrons, and Followers among them, who do not follow Christ: for the beastly errour of the mortality of the Soul, and denying the Resurrection of the Body, findeth *heer Sadduces* to professe it.

*Vers.*25. Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman dyed also.

28. Therefore in the resurrection, whose wife shall she be of the seven, for they all had her.

Because that in the resurrection the Sadduces conceived that every man is to return to his worldly estate and condition, as wife, children, and goods, and thus doe see many absurdities follow (as they apprehend) upon their own suspicion, therefore they reject this article of faith, and propoundeth their conceit as in unanswerable doubt unto Christ. Hence learn, 1. The conceiving of spirituall things in a fleshly manner, is the ground of mistaking of the Truth, and setting up of errours and heresies, as appeareth in these Sadduces; they apprehend the doctrine of eternall life to be this, That the course of this temporary life shall be renewed and made perpetuall. 2. No man seemeth wiser in his own eyes then the blindest hereticks do; they conceive that Christ himselfe cannot answer their objections against the Truth, and this imboldneth *these Sadduces to dispute.*

Vers. 29. Jesus answered and said unto them,

Ye

Ye do erre, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

Christ confuteth them by Scripture. *Doct.* 1. If the Scriptures be not understood and beleeved, it cannot misse but errours will arise: for nothing else but this light can prevent or remove errours; for, *They erred, not knowing the Scriptures.* 2. It is necessary for quieting of our mindes in the truth of Gods Word, that we looke only to the promise of God, and to his ability, to performe all what he hath promised; Therefore saith he, *Ye erre, not knowing the Scripture, nor the power of God.* 3. After the resurrection, we shall be set free from the infirmities whereunto now we are subject; and shall neither need meat, nor drink, nor marriage, but shall be upholden immediatly of God, without means, as Angels are, and shall be imployed only in the immediate service of God, *As the Angels of Heaven are.*

Vers. 31. But as touching the resurrection of the dead, have ye not read, that which was spoken unto you by God, saying.

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Having reproved their errour, he confirmeth the true doctrine by Scripture: Hence learn, 1. That no sufficient silencing of errour can be, till the contrary truth be made clear by Scripture; Therefore saith he, *Have ye not read?* 2. Whatsoever is said in the Scripture, should be taken as spoken unto us, and that by God; for, *Have ye not read that which is spoken* unto you by God? saith hee. 3. Whatsoever the Scripture doth import, by good consequence is to be accounted for Gods speech, and that which in reading should be so understood, as if it were expressed, as heer Christ reckoneth, *Concerning the resurrection, have ye not read?* saith hee; for the Scripture doth not stand in letters or syllables, but in the sense of words, and in the truely inferred consequences from thence. 4. Whosoever are within the Covenant of Grace, whole

God

God the Lord is by Covenant, they are sure to live in Heaven with God, after this life, and to have their bodies raised at last unto immortall life: because God is the Saviour and Redeemer, not of *the soul* of his Elect only, but also of *the body*; therefore there must be a resurrection of the body; for, *God is not the God of the dead, but of the living*: that is, His Covenant to be a mans God, will not suffer the man to perish in soul or body, but though temporall death overtake the body, yet the soul must live, and not dye, but be for ever in a blessed condition with God, and the body must not alwayes remaine under the power of death, but must be raised at last to an immortall condition, that it may also live for ever by his power, who hath proclaimed himself *the God* of his own people, and hath taken this stile, and will keep it for ever.

*Vers.*33. And when the multitude heard this, they were astonished at his doctrine.

This is the issue of the controversie. *Doct.* The end of disputation against the Truth is a further clearing of it, and glorifying of Christ, as heer, *The multitude were astonished at his Doctrine.*

*Vers.*34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35. Then one of them which was a Lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandement in the law?

This is a new rancounter with the Pharisees, who though they were refuted sundry times before, and had heard that the Sadducees were put to silence, yet they doe resolve a new assay; and after consultation, doe find out one of their learned Rabbies, thinking to give Christ some affront upon a disputable question, concerning, *What is the greatest commandement in the Law?* *Doct.* 1. In these perverse men, the blindnesse, the boldnesse, the obstinacy, the malice of Christs enemies is to be seen, they renew their onsets frequently, *They gathered together, and sent out one to tempt him.* 2. The adversaries of Christs Grace will seem to bee much for the Law, even when they are against the true end of the Law,

Law, that is, against forgiveneſſe of ſin through Chriſt, which is the greateſt matter of the Word of God.

*Verſ.*37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy minde.

38 This is the firſt and great commandment.

Our Lord having to do with a proud hypocrite, puffed up with a conceit of his own righteouſneſſe, doth ſo anſwer him, as he layeth out the ſpiritual meaning of the Law, that the man might ſee how ſhort he came in the obedience thereof, and ſo doth teach us, 1. That the commandments are not obeyed, except the obedience proceed from love, this is imported in, *Thou ſhalt love the Lord.* 2. The commands are not ſatisfied, except the whole man wholly in all things obey, with his whole minde, affections, and the ſtrength of all the powers of ſoul and body; therefore ſayth he, *With all thy heart, ſoul and minde.* 3. To love God is the greateſt command, becauſe it is the fountain of the obedience of all the commands, and alſo, becauſe all the commands of the firſt Table are but branches, and evidences in part of our love to God 3. The great commandment is not fulfilled, except a man in the ſenſe of his ſhort comming in love to God, ſeek for reconciliation with him, enter in a covenant of grace with him, and make uſe of his friendſhip, as of a reconciled God; therefore ſaith he, *Thou ſhalt love the Lord thy God.* 4. The commandment of loving God with all our might, and adhering to him as reconciled unto us, and made ours by covenant, is firſt to be looked unto, as being of greateſt conſequence; for, *This is the firſt and great command, to love the Lord thy God.*

*Verſ.*39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelfe.

The Phariſee asked of one commandment, and our Lord in his anſwer giveth two, comprehending all: this commandment is called the ſecond, becauſe it is in the next room, after immediate worſhip of God to be looked unto, and becauſe it is the ſumme of the ſecond Table. It is called *like unto the firſt*, becauſe it hath the ſame authority, it requireth like ſpiritual and conſtant obedience as the firſt, and muſt be joyned with the firſt, by ſuch as would be found obedient unto the firſt; and herein the envy and malice of theſe Phariſees is taxed, who pretended to love

God

God, and yet did hate the Saviour, his Son, and all peoples Salvation, who must be saved onely by him. *Doct.* 1. So many as professe love to God, must set themselves to love their neighbour also, at his command; for he cannot love God, who will not love his neighbour, therefore saith he, *The second is, Love thy neighbour*. 2. It is lawfull to love our selves; yea it is a commanded duty after our love to God, and with our love to God, and from our love to God; that is to say, So as our love to our selves be not in the first room, which belongeth to God, so as our love of our selves be subordinate unto the love of God, and may make us forthcomming to the honour of God, and doth not prejudge our love to God, but further the same: for the command which saith, *Love thy neighbour as thy selfe*, saith, *Love thy selfe*, by a second and like command, depending on and flowing from the first. 3. A right ordered and measured love to our selves, is the rule and measure of our love to our neighbour; the love of God must be preferred both to our selves and neighbour, so as we must not please our selves or our neighbour by displeasing God, but our love to God being fixed in the own place: then in reason, as we would have others to do unto us, do we also unto them: for, *Thou shalt love thy neighbour as thy selfe*, that is, Sincerely and constantly.

Vers. 40. On these two commandements hang all the Law and the Prophets.

The Pharisee did move the question, concerning the greatest commandement in the Law, meaning the moral Law; Christ having answered, telling him, that he had not onely satisfied the question concerning the greatest commandement of the moral Law, but also had given him the summe of the whole Law, yea not onely so, but also had given him the summe and scope of the whole Books of Scripture, whereupon doth hang the whole Doctrine of *Moses* and the Prophets; *On these two commandements*, saith he, *hang all the Law and the Prophets*; and so shall we finde it to be, if we consider the matter: for the summe and scope of the Scriptures may be comprehended in these three: The first is, To shew us what duties the perfect Law of God requireth of us: The second is, To shew how being found short of our duties, and guilty of fearfull transgressions of the Law, we may be reconciled with God; The third is, To shew how, and by what rule, we

shall walke before God in new obedience: Now all these three will be found in Christs answer, and in these two great commandements; for, 1. In these great commands, the duty of perfect love is first enjoyned; for it is said, *Love God with all thy heart; and thy neighbour as thy selfe.* 2. Upon our presupposed short-comming in our duty, the seeking unto the covenant of reconciliation is insinuat, and injoyned in these words [*thy God*] *Thou shalt love the Lord thy God.* 3. After the covenanting there is injoyned an indeavour of sincere setting unto the obedience of the whole Law, with our heart, minde, and soul, *Thou shalt love the Lord thy God*, &c. and if the words be exponed thus, then indeed upon these two commands all the Doctrine of the Law and Prophets doth hang, as explications of them, and inducements, and directions unto the obedience of them.

Vers. 41. While the Pharisees were gathered together, Jesus asked them,

42 Saying, What thinke ye of Christ? Whose Son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool?

45 If David then call him Lord, how is he his son?

Our Lord thinketh it not sufficient, wisely to answer the tempting questions of his adversaries, but he will also aske questions of them, to put them to shame, and so to humble them, and withall will shew forth his own God-head spoken of in Scripture, if possibly some of them might believe and be saved; and howsoever, that his own might be edified. *Doct.* 1. As it is good to be zealous of the Law, so it is necessary to know the Messiah, who redeemeth men from the curse of the Law: for our Lord having answered the Pharisees question about the Law, asketh them, *What thinke ye of Christ?* 2. Christ is a very man lineally descended of *David*; for he is *David's Son*, so say even the Pharisees. 3. Christ is also very God; for he is *David's Lord*,

equal

equal with the Father, *The Lord said to my Lord*, saith *David*. 4. The son of *David*, and *David's* Lord, distinguished from the Father, as one of the persons of the God-head, is but one person; for, *David's God*, and *David's Son* is here spoken of as one person. 5. Christ is Fellow-partner of divine glory with the Father; for, *sit thou at my right hand*, saith the Father. 6. Christ shall not want enemies who shall oppose his kingdom; this is imported in, *Thine enemies*. 7. Christ's enemies shall be put under his power; for it is said of the Father, *Till I make thine enemies thy foot-stool*. 8. There is but one divine power of the Son and Father, for as the Son reigneth in majesty over his enemies, so the Father putteth them down also; for, Sit thou, till I put them down, is, *Reigne thou*, till this be done. 9. None can conciliat the speeches in Scripture concerning Christ, except he who believeth and acknowledgeth him to be God and Man in one person, for if *David* call him Lord, how is he his son? no answer, but he is both God and Man.

Vers. 46. And no man was able to answer him a word, neither durst any man (from that day forth) aske him any moe questions.

The issue of this disputation is set down, to teach us, 1. That all Christ's enemies will be beaten in disputation, and put to silence: the force of divine Truth prudently put forth, is irresistible; therefore it is said, *No man was able to answer him*. 2. The conviction of God's enemies may be expected, but the conversion of all the convicted can hardly be expected; for, *They could not answer, and they durst not aske mo questions*: there is all, we hear of no good use they make of this.

CHAPTER XXIII.

Our Lord painteth forth the Scribes and Pharisees, in their own colours, before the people, and denounceth wo and wrath on them, to vers. 37. *and destruction on Jerusalem.*

Vers. 1. THen spake Jesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their workes: for they say, and do not.

OUr Lord having put his adversaries to silence, doth take course to save his people from their wayes. *Doct.* 1. The people must be warned to beware of the contagion of corrupt Teachers, when they will not amend their doings: for this is the course which Christ taketh about the Pharisees and Scribes; 2. Albeit the faults of Teachers must not be spared, yet their authority and office must be guarded, least the message of God by their mouth be marred, their office must be defended, albeit their persons be corrupt; Therefore saith he, *They sit in Moses chair*, that is, They succeed to *Moses* in the ordinary office of teaching the Word of God. 3. What *Moses* successours teach, as *Moses* successours, must be obeyed; that is, The truth which from the warrant of God's Word is recommended unto us, from corrupt teachers clad with lawfull authority to teach, we ought to obey it, because the message is the Doctrine of God, albeit the Messenger be corrupt; for it is said, *Whatsoever they bid you do*, as *Moses* successours, with *Moses* warrant, from the Lord's mouth *That observe and do.* 2. People are in danger to follow the example of the evil life of corrupt teachers, rather than the command of God delivered in their Doctrine, and therefore had need to be warned; for, saith he, *After their workes do not.* 3. Whatsoever commanded workes a man doth, and not for the commanded ends, before God, it is as good as no doing: Therefore, albeit the Pharisees did many workes commanded in the Law, yet because they did them to be seen of men, and as workes meritorious to oblige God, and were more carefull of the outward ceremonies of the Law, than to observe the moral duties of justice and mercy; therefore what they did, was counted, as *If they did not*; and Christ saith of them, *They say, and do not.*

Vers. 4. For they binde heavie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

The Lord giveth a reason of this caveat, given concerning the Pharisees. *Doct.* 1. The Doctrine of the Law moral and cere-

monial,

monial, separate from the true intent of it, which is to lead unto the Gospel, where grace and strength is to be had; for righteousnesse and new obedience, is a yoke unsupportable, and here called, *A heavie burden, and grievous to be borne*; and therefore to presse moral duties on a people, without teaching them how to draw strength from Christ for obedience, is, *To binde heavie burdens on their shoulders.* 2. Hypocrites do teach people most impeiously, and with least compassion, contributing least of any men unto the inabling of the people unto obedience, whether by wisdom of doctrine, or example, or prayer; therefore saith Christ, *They do not move them with their finger.*

Vers. 5. But all their workes they do, for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments.

Phylacteries were some ribans, or fringes, whereupon were drawn the words of the Law, to put in minde theme to keep the ten Commands, as is prescribed among other ceremonies, *Ex.* 13. *Nu.* 15. 38. *Deu.* 6. 8. and here our Lord reckoneth out their faults, more specially: the first is, their vain ostentation of holinesse, and ambitious seeking of vain applause of men; to which end they did write the words of the Law on the borders of their garments, as if had been all made up of the love of the Law. *Doct.* 1. The nature of hypocrites is to study more to seem religious, than to be religious; to please men with appearances, rather than to please God in truth; for, *They do*, saith he, *all to be seen of men.* 2. Hypocrites are most in affecting of ceremonial observations, and outward parts of commanded duties, neglecting the substance; for, *They make broad*, saith he, *their phylacteries.*

Vers. 6. And love the uppermost rooms at feasts, and the chief seates in the Synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Their second fault, is, vain affectation of prehemiuence, and respect in all things above other people, in all sort of conventions within doors, and without, at feasts, in Churches, in mercates, and to have stately stiles of *Rabbi, Rabbi. Doct.* 1. Albeit the Lord doth not condemne respects and reverence due to men, according to their callings and places, yet he condemneth

love, and ambious affectation of these respects, saying, *They love the uppermost roomes.* 2. Hypocrites and vain men, least worthy of respect or honour, are most ambitious and desirous to have respect; for, *They love the first Seats*, the first *Salutation*, and the stile of *Rabbi, Rabbi.*

Vers. 8. But be not ye called Rabbi, for one is your master even Christ, and all ye are brethren.

Christ dischargeth such vain titles, and giveth reason for it. *Doct.* 1. Stately stiles whereby men are not simply distinguished for order, and for their office cause, from other men, but also are exalted over their brethren in stately dignity, (after the manner of civil or stately stiles of honour, given to men in the kingdomes of this world) do not beseem the Ministers of Christ; therefore saith he, *Be not ye called Rabbi, Rabbi, for all ye are brethren.* 2. Such as take such stately stiles unto them, whereby they will seem eminent above their brethren in that same office, are injurious to Christ, who in the Church hath appointed onely a Ministery, and hath reserved to himselfe alone, all stately preheminence; and they are injurious also to their fellow-ministers, whom Christ hath made equal in office as brethren (howsoever natural and civil differences, for age, and other respects be kept.) *For one is your Master*, saith he, to wit, in stately Excellency, *even Christ; for all ye are brethren.*

Vers. 9. And call no man your father upon the earth: for one is your father which is in heaven.

Our Lord doth not discharge the simple Name of *Father*, but the stately exaltation of any man under this Name, to the prejudice of God's glory, and teacheth us that we should not put too high an estimation upon any man, for whatsoever gifts is in him, or good received by him: because this doth derogate unto the glory of God, when we attribute too much unto men; for all the glory of father-hood and derivation of any good thing toward us, ought to be given unto God alone; for, *One is your Father, that is in heaven*, saith he.

Vers. 13. Neither be ye called masters: for one is your master, even Christ.

From this, learne, 1. That we are very ready to ascribe something unto our selves, if by any gifts given unto us, any should profit or be informed; therefore, as before, he said, *Be not called Rabbi;*

Rabbi; so heer again he saith the second time, *Be not called Masters*, The meaning is arrogate to your selves no more then is the creatures due, when you teach others by Gods gift bestowed upon you; and if any do ascribe unto you any more then is due, see that ye admit not this sacrilegious commendation; this is, *Be not called Masters*. 2. All the authority of teaching, and all the light in the Teacher, and all the successe of teaching, doth flow from the powerfull Teacher Christ; for, *One is your Master even Christ*: and from him it is taken sacrilegiously, whatsoever is given unto the creature, above the place of his instrument.

Vers. 11. But he that is greatest among you, shall be your servant.

Heer he teacheth the right strife for greatnesse, and dischargeth prelacie. *Doct.* The Majority of the Ministers in the Church, standeth not in the exalting of any man with higher power over the rest, but in true humility and subjection of a man unto his brethren, and being ready to serve them, for promoving the work of God in their hands; therefore saith he, *He that is greatest among you let him be your servant.*

Vers. 12. And whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

This Doctrine Christ doth confirme by a promise on the one hand, and a threatning on the other. *Doct.* 1. The more ambitious a man sheweth himselfe, the lesse shall he be esteemed of by good men, and the more shall God put contempt upon him; for, *Whosoever shall exalt himself, shall be abased.* 2. The more a man in conscience of his owne inlakes of love to his brethren, and obedience unto God, shall humble himselfe before God and Men, the more respect and estimation shall be put upon him, for, *He that humbleth himself, shall be exalted.*

Vers. 13. But wo unto you, Scribes and Pharisees, hypocrites, for ye shut up the Kingdome of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering to go in.

Upon the Scribes and Pharisees Christ denounceth wo, eight times, for their severall vices: The first wo, for hindering the

Gospel. *Doct.* 1. The Lords indignation is great against corrupt teachers, and Church-men hee will have more sharply handled, then any other vicious persons, saying, *Wo unto you Scribes and Pharisees.* 2. To belie our profession is an odious sin; Therefore saith he, *Wo to you hypocrites.* 3. Men by nature are exiles from Heaven, and from the Grace of God offered in the Gospel, but by the right or wrong ministeriall dispensation of the Word and Ordinances of God, the door of Heaven is opened or shut, *You* saith he, *shut up the Kingdome of Heaven against men.* 4. It is a fearfull challenge against corrupt teachers, that they do not come to Christ themselves, and also do divert others to their power, by their ill example or doctrine; This is it he saith, *You neither go in your selves, nor suffer others to go in.*

Vers. 14. Wo unto you Scribes and Pharisees, hypocrites; for ye devoure widowes houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

A second wo, is, for their avarice. *Doct.* 1. As ambition and hypocrisie go together, so also ambition and avarice go together; Therefore saith he, *You hypocrites devour widows houses.* 2. The simple and ignorant helplesse soules are the prey of corrupt Churchmen, such as are *Widows houses.* 3. It is no new thing that corrupt Churchmen finde out shifts to catch peoples goods, as by satisfactions, merits, indulgences, absolution, soul masses, &c. for, *You devour widows houses.* 4. The most cursed shift that can bee devised, may be cloaked with the pretence of Religion; Therefore saith he, *For a pretence they make long prayers.* 5. The fairer pretence bee put upon a wicked course, or a wicked worke, the sinne is the greater, and the punishment shall bee the greater also; This is it he saith, *Therefore ye shall receive the greater damnation.*

Vers. 15. Wo unto you Scribes and Pharisees, hypocrites; for ye compasse sea and land to make one proselyte, and when he is made, ye make him twofold more the childe of hell then your selves.

The third wo is, for their blinde zeal, to poyson others with their errours, to make them proselytes, or to draw them to their sect. *Doct.* 1. Seducers will bee more busie to draw others to

their

their errour, then Teachers of the Truth use to be diligent for drawing others to the truth, *Yee compasse*, saith he, *sea and land, to make a proselyte.* 2. The more paines in false zeal, and the more speed a man commeth in perverting others, the more measure of vengeance abideth on him; Therefore saith he, *Wo unto you for this.* 3. The more a man do profit in the school of errour and superstition, the more he is the child of hell and Satan, for the original of errours is from hell, and Satan is the father of errour, superstition, and heresie, *Yee make him the childe of hell*, saith hee. 4. Young Proselytes, who drink in superstition at the perswasion of learned seducers, are far more taken with the false opinions, and more addicted to these false superstitions then their teachers are, conceiving them to be truth; when these old deceivers do but laugh to see the credulity of the deluded; this is it he saith, *You make them twofold more the children of hell then your selves*, to wit. In respect of believing these errours which you teach them; for in other respects the deceivers were the elder sons of Satan.

Vers. 16. Wo unto you ye blinde guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the gold of the Temple, he is a debter.

The fourth wo is, for their erroneous doctrine, and being blind guides, evidenced in their dispensing with oaths, and taking of the Name of God in vain, esteeming nothing of an oath made by the temple, and making the oath sworne by the gold of the temple, obligatory, *vers.* 16. for the teaching of which errour, hee condemneth them as blinde fools *vers.* 17. The like fault he findeth with them, in their preferring an oath made by the gift on the altar, above an oath made by the altar, *vers.* 18. for which hee reproveth them as blinde fools, *vers.* 19. and correcteth their errour, to *vers.* 23. Hence learn, Corrupt Churchmen do corrupt Religion also, and mislead the people fearfully, they become blinde guides, whose office requireth that they should be wise, and Seeing-guides, in which case Wo to the People, but chiefly Wo to the blinde guides. 2. Swearing by the creature is no new sin, for these corrupt hypocrites did foster swearing by the creatures, as by the *temple, altar, gold*, and *gifts*. 3. Corrupt Churchmen make things to be sin or no sin, as it serveth their purpose, as heer they made an oath by the *Temple* to be none, and an oath by the

the *Gold* of the temple to oblige. 4. To make light of any oath by the creature, as not obligatory, doth open a door to superstition and perjury: for to swear by the Temple, they said, it was nothing, and Christ asketh, *Whether is greater the gold, or the Temple which sanctifieth the gold?*

Vers. 17. Ye fools, and blinde: for whether is greater the gold, or the temple that sanctifieth the gold?

The Lord rebuketh them sharply, for this their corrupt doctrine. *Doct.* 1. When men depart from the rule of Gods Word, in determining of sin, they prove themselves foolish and blinde; Therefore Christ calleth them, *Ye fools and blinde.* 2. As any thing draweth more near unto God in relation of service, so is it in a higher degree more holy, to wit, by way of consecration, and use: for the Temple that signified Christ and his Church, is more holy then the gold, which signified the gifts of Christ. 3. Superstition and error blindes the minde, and besots the heart; for he saith, *Ye fools and blind.*

Vers. 18. And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blinde: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Our Lord goeth on to tell more of their corrupt doctrine: Hence learne, That he that sweareth by the creature, whether he intend to swear by God or not, sweareth indirectly by God the Creator also, because the creature hath nothing but from God, and as it is his creature; for saith Christ, *He that sweareth by the Temple or Heaven, sweareth by him that dwelleth therein*, &c. Such oathes

oathes are not allowed any way heer, but a double fault is taxed in the Pharisees, first that they taught men to swear by the creatures; next that they made some of such oaths not obligatory, and some of them obligatory, as they thought fit.

*Vers.*23. Wo unto you Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and annise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone.

The fifth wo is, for their ostentation of precise keeping of the Law in the least things, while in the mean time they despised the Law in the greatest duties. *Doct.* 1. It is no new thing for hypocrites to make a businesse about small matters, and in the mean time to reject the most weighty duties; for the Pharisees, *They tithed annise, and omitted mercy.* The discharge of greater duties, do not liberate a man from his obligation to do the smallest duties, but one authority obligeth unto both; for, *These ought ye to have done, and not left the other undone*, saith Christ.

*Vers.*24. Ye blinde guides, which strain at a gnat, and swallow a camel.

For this their practice he upbraideth them, as before. *Doct.* 1. The precisenesse of hypocrites is no lesse ridiculous, then if a man should make nice to swallow a midge or a smaller matter, and not stand to swallow over a greater matter, as it were an horse or camel, *Ye strain at a gnat*, saith he. 2. Such as take upon them to teach others the way to Heaven, had need to know it well themselves; for it is a fearfull charge to be found *blinde guides.*

*Vers.*25. Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excesse.

26. Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

The sixth wo is, for pretending great holinesse in eating of their

their meat, and not ſtanding with how great iniquity they did conquer and purchaſe their meat: neither how they did abuſe their meat in ſuperfluity. *Doct.* 1. Such as get their meat by extortion, and uſe it intemperately unto exceſſe, can never ſanctifie their table, whatſoever ceremonies they uſe: for the ſaying Grace at meat by ſuch men, is no better then if a man ſhould waſh the outſide of the cup and platter, and eat of the filthineſſe of the inſide; *They make clean the out ſide*, ſaith Chriſt. 2. The way to eat our bread with Gods bleſſing, is to ſanctifie our hands in our conquering, and our hearts in a wiſe and moderate uſing the creatures, for the right end; and ſo our feeding ſhall be ſanctified; Therefore ſaith he, *Cleanſe firſt that which is within the cup.*

Verſ. 27. Wo unto you Scribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe.

28. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity.

A ſeventh wo, for their deceiving of the people, with the appearance of holineſſe, when there were nothing ſuch in them. *Doct.* 1. Hypocrites may carry their wickedneſſe ſo fair, as men may be deceived: for they may ſeem very beautifull outwardly, when inwardly they are filthy, *Like tombs plaiſtred without, and full of rottenneſſe within.* 2. God will not be deceived by hypocrites, but will finde them out; and in his time will decipher them to the world, and will powre out wrath on them; for, *Wo to you*, ſaith Chriſt.

Verſ. 29. Wo unto you Scribes and Phariſees, hypocrites; becauſe ye build the tombs of the Prophets, and garniſh the ſepulchres of the righteous.

30. And ſay, If we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets.

The eight wo is, for their pretending to honour the Saints departed, and in the mean time they were injurious to the living; yea,

yea, they were about to murther Christ himself. *Doct.* 1. The Lords respect is great unto his servants, for even after their death, he will clear their innocency and holy conversation, and make the posterity acknowledge them; for such as heer, *To build the Sepulchres of the Prophets.* 2. The world do love dead Prophets better then the living; for the living reprove their sin more particularly then the dead, This is it he saith, *Ye build their sepulchres.* 3. Such men are grosse hypocrites, who pretend to love good men, and yet do not love goodnesse, who make protestation of their mind toward righteousnesse, upon condition that they had such means as their Forefathers had, and yet do make no use of the means which they have themselves: who can condemn their fathers faults, and yet practise the same themselves; they are like unto the men, who said, *If we had been in the dayes of our fathers, we would not have been partakers of the bloud of the Prophets.*

Vers. 31. Wherefore yee be witnesse unto your selves that ye are the children of them which killed the Prophets.

32. Fill yee up then the measure of your fathers.

Christ from the confession of the Pharisees, that they were descended of those who slew the Prophets, and from their malignant opposing of his Gospel, with intention to kill him, so soon as they could, doth prove them to be every way the children of these who slew the Prophers, whereupon he gives up with them, and gives them over unto the fulfilling of their malice. *Doct.* 1. Christs enemies shall not want a witnesse of their malicious opposing of him, yea from their owne words and purposes, he shall bring matter of conviction against them, their never-dying worm shall breed in their own bosome, as Christ saith heer, *Yee are against your selves witnesses.* 2. Christ will give over desperate enemies to their own malicious disposition, and will defie them; as heer he saith, *Fill ye up the measure of your fathers.* 3. There is a measure set to be filled up with the transgressions of the Lords enemies, and till this cup be full to the lip, they shall be suffered to go on: but when this cup is full, then the cup of Gods wrath shall be full also, and run over upon them to their destruction; Therefore saith he, *Fill ye up the measure*, that is, Go on, till you

till

kill me, as your fathers did the Prophets. 4. Sin hath the owne height in Kingdomes and Families, whereby Successors do adde unto their predecessors sins, before the Kingdome or Family be punished; Therefore saith he, *Fill up the measure of your Fathers.*

Vers. 33. Ye serpents, yee generation of vipers, how can ye escape the damnation of hell?

Now he condemns them, and threatens them with hell. *Doct.* 1 When the Lord will reckon, he will make the wicked know their sin to their face, as heer he cals these men, *Serpents, generation of vipers.* 2. It is good that the difficulty of being saved, be intimate unto the obstinate, if by any means they can be driven to seeke salvation; Therefore saith he, *How can ye escape?* 3. The end of Christs enemies shall be condemnation unto hell; for, *How can ye escape the condemnation of hell?* saith he.

Vers. 34. Wherefore behold, I send unto you Prophets, and wise men, and scribes; and some of them ye shall kill and crucifie, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, the sonne of Barachias, whom ye slew between the temple and the altar.

Hee foretelleth them; how he as Disposer of all things, is to proceed with them, and to make up the processe of their condemnation. *Doct.* 1. Our Lord in the face of his enemies avowed himselfe to be God, having authority to send out Prophets, and to bestow gifts on men. *Behold*, saith he, *I send to you Prophets.* 2. Our Lord knoweth how his servants will be served in every place they come unto, and what measure of sufferings each of them will meet with from the wicked, saying, *Some of them yee shall crucifie.* 3. The Lords servants (albeit they know that sufferings abideth them) must notwithstanding go on in their message: for this is the forewarning given unto his servants also, *I send you Prophets, and some of them ye shall kill*, &c. 4. They who go on in the course of any sin, do subscribe unto the sins of such

as

is before them did follow that sort of sin, and justly may be condemned and punished as guilty of the sin of others, which they do approve, for so Christ reckoneth, saying, *That on you may come all the bloud whom ye slew*, &c. 5. The sufferers for righteousnesse, from the beginning of the world, are all in the ranke of *Martyrs*, and their sufferings are kept in fresh remembrance, *From righteous Abel, unto Zacharias, the son of Jehojada*, otherwise called *Barachias*, of whose slaughter is spoken, 2 *Chron.* 24. 21. as here appeareth. 6. Raging persecutors look neither to place nor person, nor consequence of their cruelty, but as blinde beasts do follow forth their own fury; for, *Betwixt the porch and the altar was Zacharias slain.*

Vers. 36. Verily I say unto you, all these things shall come upon this generation.

Now he foretelleth the ruine of Jerusalem, and giveth them over till the day of judgement, at what time they should know who was the Christ, for whom they pretended to be preparing the song, which is foretold in the *Psal.* 118. 26. As if he had said, I foretell you, that Jerusalem and this Nation shall be destroyed, and after you have killed me, you shall not see me, till the day of judgement, when you shall be forced to acknowledge me to be the blessed Messiah, come in the Name of the Lord, which for the present ye will not do. *Doct.* 1. The destruction of Jerusalem, and rejection of the Jewes, was foretold by Christ sundry times ere it came; for here he saith, *O Jerusalem, your house is left desolate unto you.* 2. It is a speciall motive unto repentance to tell men of the propinquity of judgement; therefore saith he, *All these things shall come on this generation.*

Vers. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chiekens under her wings, and ye would not?

In this lamentation, our Lord is not to shew what power is in mens wicked nature to convert themselves, or to make use of the meanes of conversion, nor what power there is in corrupt nature, to oppose that power which God putteth forth in conversion of soules; neither is he lamenting their case, as one unable to obtain

tain his own desired end, in the salvation of such as he intended to save: for no reason can extract these conclusions necessarily from these speeches, and the true sense of them is obtained without any such inferences; for our Lord, as man, and a kindly Minister of the Circumcision moved with humane compassion of the miseries of his native Countrey-men, letteth forth his love in this lamentation and weeping, while he beholdeth the desperate obstinacy of the multitude running to perdition, thereby intending to make the reprobate who should hear of his tender bowels inexcusable, and to move the Elect unto repentance by this means. *Doct.* 1. Our Lord, as man, in the bowels of compassion was moved in the dayes of his flesh, with the misery of the most wicked, as this lamentation sheweth. 2. When Christ was most moved with the provocations of the wicked, there was no sinfull perturbation in him, to make him forget to fulfill the law of love unto his most desperate enemies; therefore he lamenteth thus, *Jerusalem, Jerusalem*, 3. So oft as the Lord sendeth forth his Ministers with offers of mercy to sinfull people, as oft is he lovingly calling them to come in unto him; so saith he, *As a hen gathereth her chickens, how oft would I have gathered thee?* 4. When the Lord is about to save his own Elect Children in the visible Church, the body or the greatest part of the people may oppose his worke, and nill the worke which he willeth, and albeit they be not able to impede his effectual gathering of so many as he intendeth to save, yet may they make themselves guilty of impeding and resisting the will of God, which they cannot overcome; therefore saith he to this sense, *O Jerusalem, how oft was* I about to convert thy children, so many as I had elected, by the offers of mercy, which my servants made unto thee, the visible Kirk their Mother? And thou would not, but opposed my worke so farre as thou could, *in slaying the Prophets, and stoning them who were sent unto thee*, for the Elects cause who were in the midst of thee. 5. The Lord will pursue his purpose, and renue messages till he both gain his own, and also make the reprobate inexcusable to the full; for how oft saith he, *Would I have gathered thy children, and ye would not.*

Vers. 38. Behold, your house is left unto you desolate.

Having told the sin of the visible Kirk there, he telleth them now

low of their judgement. *Doct.* When mercy hath been often offered unto a visible Church, and hath been rejected or opposed; it is righteousnesse with God to remove his dwelling from that place, and to take away the face of a Church from it; therefore saith he, *Thy house shall be left desolate unto thee*, even the most glorious place shall not be spared, but when mercy findeth no place, judgement shall have place.

Vers. 39. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Here our Lord smiteth these desperate enemies with irrevocable blindnesse, that from that time forward, they should never get grace to acknowledge him to be the Messiah, till at the Day of Judgement, they should be forced to confesse him to be the true Christ, prophesied of in the 118. *Psalme*, *Doct.* 1. It is righteousnesse with Christ to smite them with judicial blindnesse, who refuse obstinately to acknowledge him, when he offers himselfe unto them; as here he saith, *Ye shall not see me henceforth*, that is, You shall not perceive me to be the Messiah; for otherwise bodily they did see him, and did crucifie him, but they saw not who he was; for had they known, they would not have crucified the God of glory, 2. At last, Christ's most cruell enemies shall see, and know, and acknowledge him to be that blessed Messiah; for all knees shall bow to him, and all tongues shall confesse to him, and these his adversaries among the rest shall say, Now we see that Jesus is the blessed Son of God, and the true Lambe of God, Hills and Mountaines fall on us, and hide us from the wrath of the Lambe, yonder is the blessed Saviour, *Who came in the Name of the Lord.*

CHAPTER XXIV.

Our Lord having told that the Temple shall be destroyed, the Disciples aske of the time thereof, and of the signes of his comming, to v. 4. *For answer, He forewarneth them of triall and persecution, wherein all his Disciples had need to beware, least they should be deceived: and sheweth the signes of the ouer destruction of Jerusalem*, to v. 23 *and again teacheth them, that the chief care of his Disciples should be, that they be not deceived with false Religion, and false Christs: wherein the danger was to be great*, ev.n unto his second comming,

when he should gather all his Elect unto him, vers.32. *As for the time of the destruction of Jerusalem, he telleth, that the forerunners and coming of it should be in their own dayes*, vers.36. *But the time of the day of universall Judgement, and of his second coming was a secret, and should come as the Flood came unexpectedly*, v.42. *and therefore that it was the Disciples part to watch, that they might be found in peace, following their calling, least wrath should fall on them.*

*Vers.*1. AND Jesus went out, and departed from the temple; and his disciples came to *him* for to shew him the buildings of the Temple. THe Disciples moved at Christ's words, do regrate in a manner the destruction of such building. *Doct.* It is a hard thing to yeild our mindes unto the Lord, when he doth threaten to overthrow such things, as we do esteem much of in the world, as to destroy potent people, to plague a visible Church, and such like, as here, The Disciples shew to him the buildings of the Temple, as it were pitying that it should be destroyed.

*Vers.*2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Because our Lord was purposed by casting down the Temple of Jerusalem, to punish the peoples carnal confidence in it, and their contempt of the Gospel, and withall to remove the Theater of the Jewish Ceremonies, and the Shadowes of the Levitical Law: therefore he reneweth the threatning. *Doct.*1. The outward glory of buildings shall not save them from destruction, when they are abused, as here is threatned, *There shall not be left one stone upon another.* 2. The outward glory of worldly things, which bear much bulk in mens eyes, is little esteemed of by Christ, for the Disciples show the glory of the Temple unto him, *vers.*1. and here he sheweth it to them again, saying, *See ye not all these things?* and he telleth them, *That not a stone shall be left upon another.*

*Vers.*3. And as he sate upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the

the signe of thy comming, and of the end of the world?

The Disciples understanding that the Temple should be destroyed, aske some questions. *Doct.* Men are more curious to know things hid in God's secret counsel, than to make use of what is revealed; as the Disciples here, who asked, *When shall these things be?* when a more usefull question had been more expedient.

Vers. 4. And Jesus answered and said unto them, Take heed that no man deceive you.

Our Lord answereth so, as the Disciples might be best edified. *Doct.* 1. The Lord's words serve not to satisfie his peoples curiosity, but for their instruction and utility, as here we see. 2. It is better for us to guard against the hazard, wherein we may be, before the worlds end, than to be curious about the time when it shall end: therefore saith Christ, *Take heed that no man deceive you.* 3. The speciall danger of the Church is from errours, and false doctrine, whereby their faith may be hurt; against this should we mainly watch, as Christ here warneth, *Take heed that no man deceive you.*

Vers. 5. For many shall come in my name, saying, I am Christ: and shall deceive many.

To the end his Disciples not onely then living, but in all Ages following, should guard themselves against all sorts of temptations unto the end of the world, he warneth them of five or six sorts of temptations, or exercises abiding them. *Doct.* 1. The first sort of exercise of the Church, is, by Sects and Heresies, the Lord will suffer blasphemies and Heresies to arise in the visible Church, for the punishing of some, and triall of others; for, *Many shall come in my name*, saith he, that is, Taking on the name proper to me, and pretending themselves to be Christ. 2. When the onely one true Christ is not received, It is justice that many false pretended Christ's should come, and deceive them who will not receive the Truth in love; therefore he forewarneth, *That they shall deceive many.* 3. The impudency of the Devil, and the delusion of Hereticks is admirable, that he dare suggest, and they dare avow themselves to be Christ, yet such shall be, and shall dare to say, *I am Christ.* 4. The prevailing of deceivers with

the multitude (which is more ready to believe lies than truth) should make the Lord's People the more circumspect; therefore saith he, *Take heed, for many shall come, &c.*

Vers. 6. And ye shall hear of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrowes.

Another sort of the temptations of the Church is the terrour of warres. *Doct.* 1. If warres fall out about Religion and the Gospel, it is no small triall; therefore he telleth us, *Ye shall hear of warres.* 2. We must in such times keep fast the faith, and thereby study to keep our hearts in peace, *See*, saith he, *that ye be not troubled.* 3. One of the reasons of quieting our mindes, when warres and rumours of warres (wherein we are to be involved) are heard of; is, the Lord's decree so to plague the World, and exercise us; therefore saith he, *These things must be.* 4. When we have digested one trouble, we must not thinke to passe so, but must make us for greater troubles, and for constant patience; for, *The end is not yet*, saith he. 5. It is decreed in Heaven to punish the wickednesse of the World, and specially the contempt of the Gospel, by yoking of Kingdomes and Nations one against another, and to plague all by famine, and pestilence, and earthquakes in divers places; for it is foretold, *That Nation shall rise against Nation, &c.* 6. When such evils befall Nations, in God's displeasure for their sinnes, and specially for abusing the Gospel, it is but arles, and a beginning of the sorrowes which God will bring at length upon this wicked World; for, *All these are the beginning of sorrowes.*

Vers. 9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all Nations for my Names sake.

The third sort of the exercise of Christ's Disciples, is, Persecution, imprisonment, and slaughter. *Doct.* 1. Christians must resolve

solve) or the Gospel to lose their life; for, saith he, *They shall deliver you up to be afflicted, and shall kill you.* 2. Christ's Disciples need not to look for love of this World, but rather must expect to be hated where-ever they shall come, albeit there were no other cause but the profession of Christ's Name, and his Truth, for, *Ye shall be hated of all Nations for my Names sake*, saith he.

Vers. 10. And then shall many be offended, and shall betray one another, and shall hate one another.

The fourth temptation, or fourth sort of exercise of Christ's Disciples, is the apostasie of Professours, when persecution ariseth for the Gospel. *Doct.* 1. This is a narrow triall, when many who ran fast in profession with prosperity, do turne their backe on Christ when trouble cometh; yet it must come to passe; for, *Then*, saith he, *shall many be offended*; that is, Stumble at Christ's Crosse, and forsake the true Religion. 2. Such Professours as make apostasie from true Religion, shall be the chief adversaries of the true members of the Church, Traitours and Enemies; for of Professors it is said, *They shall betray and hate one another.*

Vers. 11. And many false prophets shall rise, and shall deceive many.

The fifth temptation, or fifth sort of exercise, is, The arising of many false Teachers within the Church, who shall brangle the faith of the Godly, and deceive many. *Doct.* 1. Christians may be tempted to defection by their own Teachers, who ere people be aware, may make defection themselves, and then fall to seduce the people; for it is said, *Many false prophets shall arise.* 2. This sort of temptation is ready to prevail with peopl, and to draw such away whom open persecution could not drive from the Truth; for it is said, *They shall deceive many*, Because disputation and opposition against the Truth, (for which we are called to suffer) by our own Teachers, when they begin to swerve from the Truth, is a harder onset against a man's faith than when fire and sword is threatned, in the case of a cause clear, and not questioned by our Teachers.

Vers. 12. And because iniquity shall abound, and the love of many shall wax cold.

The sixth temptation, or sort of exercise, is, That the godly

shall be cold-rise in love one toward another, and not finde respect and credit readily one of another, and that because they shall see iniquity and hypocrisie so abound in the visible Church; as one shall suspect another, and not dare to trust one another, and so shall not let forth their love one toward another, save very coldly, as it commeth to passe in the case of mutuall suspition one of another. *Doct.* 1. Honest men doe suffer much in their estimation, when the hypocrisie of hypocrites is discovered, for iniquity abounding, breedeth mutuall suspition of one anothers sincerity, a man not knowing whom to trust, when by out-breaking of much iniquity he findeth many to be false. 2. When abounding iniquity breedeth mutuall jealousie, as estimation and confidence mutuall is weakned, so is mutuall love diminished; Therefore saith he, *Because iniquity shall abound, the love of many shall wax cold.* 3. This is a sore triall, when beside the common adversary, the Godly do grow suspitious one of another, and dare not trust one another, and so do grow cold in their love to one another, it is a sore triall, I say, *When iniquity abundeth, and love decreaseth.*

Vers. 13. But he that shall endure unto the end, the same shall be saved.

After these temptations thus in order set before us, our Lord requireth constancy in the Faith, notwithstanding of them all. *Doct.* 1. All these tentations must be striven against, and overcome by them who purpose to go to Heaven; for, *he that endureth to the end, shall be saved.* 2. Whosoever for any of these temptations, or any other like, shall fall off from the Faith and following of Jesus, he cannot be saved; for, *Only he that endureth to the end, shall be saved*, no other hath the promise.

Vers. 14. And this Gospel of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come.

Our Lord comforteth his Disciples, and sheweth, that notwithstanding of all these impediments, the Gospel should bee preached. *Doct.* 1. Whatsoever persecution, heresies, or offences shall come, the Lord will have his Gospel going on to bee proclaimed, in the midst of wars, famine, pestilence, heresies, &c. for this Gospel of the Kingdome shall be preached and spread abroad in all the world, in the midst of impediments, till it goe

along

along all places of the world, whither Christ hath appointed to send it. 2. The preaching of the Gospel where ever it commeth, proveth a *Testimony* to them to whom it commeth, one way or other; that is, A testimony either of their decreed blessednesse, if they receive it; or of their decreed perdition, if they doe reject it, or doe not believe it; for, *It shall be preached for a testimony unto all nations.* 3. Till the Gospell be preached unto all Nations, so far as God hath appointed, and till he have ended his work, by preaching thereof, the end of the World shall not bee, but so soon as the Lords Work by the Gospel is ended in the World, *Then shall the end come.*

Vers. 15. When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand.)

Christ gives his Disciples some satisfaction to their question about the signes of the time of the destruction of Jerusalem, and of the Temple; and to this end he leads them in to the Prophesie of *Daniel* Chap. 9. *vers.* 29. to let them know that after the Messiah should be slain, the City and Temple should be destroyed: when therefore they should see the Armies of the Gentiles (which were abomination to the Jews) to compasse about Jerusalem, as is expounded, *Luke* 21. 20. Hee forbids them to thinke that the Siege should be raised, or the City should escape, as it had done in former times; for God had destinate the City and the Temple at that time to be ruined, as the diligent Reader of *Daniel* might perceive. *Doct.* 1. God hath instruments at his pleasure to destroy strongest Cities, and can make these whom men abhorre most, to be the instrument of their destruction; for, *The abomination of desolation, the Armies of the Gentiles* are at his call. 2. Least the faithfull should still dote upon the ceremonies of the Law, and figurative shadows, after the Messiahs comming, it was very needfull, that the City and Temple both, whereunto the sacrifices and chief ceremonies were astricted, should be destroyed and abolished, as the Prophet *Daniel* had foretold. 3. For understanding of the Word of God, when it is read, carefull attention, and all means of knowledge must be used; Therefore saith he, *Let him that readeth understand.*

*Vers.*16. Then let them which be in Judea, flee unto the mountains.

17. Let him which is on the house top, not come down, to take any thing out of his house:

18. Neither let him which is in the field, returne backe to take his cloaths.

19. And wo unto them that are with childe; and to them which give suck in those dayes.

20. But pray ye that your flight be not in the winter, neither on the sabbath-day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those dayes should bee shortned, there should no flesh be saved: but for the elects sake those dayes shall be shortned.

That they might know how certain and suddain the overthrow of Jerusalem should be, our Lord giveth advertisement, that all the speed any man could make, should be little enough; for escaping whereof he giveth seven signes. The first is, No place in the Countrey should bee safe, where the Souldier might march, and that to flye to the mountains was the fittest, *vers.*16. Signe 2. He who was in the town, should make him for death, and not thinke to escape by flying, *vers.*17. Sign 3. It should not be fit for any man in the field, and out of the town, to returne to the city, to take with him any provision for the flight, but should doe well to flye, as he might flye for his life, *verse* 18. Sign 4. Such as were with childe in the countrey, and giving suck in that dolefull time, should be very miserable, and full of wo, being unable to flye so hastily as the need required, *vers.* 19. Sign 5. It should be great mercy, if such as got occasion to flye, might so flye, as they might rest in a foule day, (when the unseasonablnes of the weather might make the flight more grievous) and might rest on the Sabbath, when to be forced to go a long journey, for fear of their life, might augment their griefe, *vers.*20. Sign 6. Never was, nor ever should be in any war such horrible tribulation,

tion, as God should send at the destruction of Jerusalem, *vers.*21. Sign 7. The extremity of trouble should be such, that if God should not shorten the tribulation of those dayes, and restrain the fury of the Romans, against the rebellious Jews, the elect Seed of that Nation should be rooted out, so that no memory of a Jew might remaine thereafter: but because God was to reserve an elect Seed, after the rejection of the multitude, therefore the Lord should shorten the dayes of wrath against the Jewish Nation, *vers.*22. *Doct.*1. When the Lord is to powre out his wrath on a place, if all circumstances being considered, a man shall finde it both lawfull and possible to withdraw himselfe from that place, it is wisdome to be gone; for, *Let them who be in Judea flee unto the mountains*, is as much, As it shall be safer for them in this time, to see for their owne life by flight, then to dreame of resisting or escaping Gods judgement in that place. 2. If the judgement overtake a man so suddainly, as there is no time nor means given to escape, then let men lay by all thought of worldly goods, and bestow their mindes and time on that which is most needfull, that is, for preparation unto death; Therefore saith he, *He that is in the House top let him not come down.* 3. In such a case if a man with the losse of all he hath, can have his life for a prey, he fareth well; for Christ saith in this case, *He that is in the field let him not returne.* 4. In the time of generall calamities, Gods ordinary benefits make a man more miserable then if he wanted them; as children, riches, honour, when they must now be gone, and can give no more comfort unto us, then are they the matter of our wo; for at such a time saith he, *Wo unto them that are with childe, &c.* that is, They shall be so much the more miserable; for this *wo* is pronounced by way of Prophesie, and not denounced by way of indignation against women with childe, more then others. 5. Troubles may be mitigated by prayer unto God, who can dispose of means of delivery, and can mixe the cup of our griefe, so as our misery may be the more comportable; Therefore saith he, *Pray that your flight be not in Winter.* 6. Gods judgement upon despisers of the Gospel, and rejecters of mercy offered in Christ, are most severe, Therefore the destruction of Jerusalem was of all calamities that ever came upon a people most lamentable, for as the common history reporteth, a Million of people perished in the Siege in a most fearfull manner of destruction, the body of the

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land being gathered together in it, at the solemnity of the Passe-over, and about fourscore and seventeen thousand were made slaves, *Such tribulation as was not since the beginning of the world.* 7. In most confused and calamitous times the Lord hath a care of his own Elect, and remembereth mercy toward them in the midst of wrath; for, *The Elects Cause*, saith he, *these dayes shall be shortened.*

Vers. Then if any man shall say unto you, Lo, heer is Christ, or there: beleeve it not.

Our Lord returneth to direct his Disciples, and the Church, to beware of whatsoever might destroy their soules, as the main thing which concerned them to take heed unto. *Doct.* 1. As the main danger of the Church is from seducers, who shall strive to divert men from the true Christ, so their main care should be to see that their faith miscarry not; Therefore saith Christ, *Beleeve it not*, if another Christ be offered unto you. 2. As at all times, so chiefly in times of trouble, Satan studies to delude men with pretences of Saviours and salvation, which are not reall, because in time of trouble men are most ready to receive any thing which doth promise relieve or release, and so to imbrace delusions in stead of divine helpe; Therefore it is said (*Then*, that is, when the trouble is great) *will it be said, Lo heer is Christ.* 3. After our Lords ascension, neither is another Christ to be expected, nor the true Christ to be found bodily and locally present in any place on the earth; for, *If any man shall say, Lo, here is Christ, or there, beleeve it not*, so saith Christ himself.

Vers. 24. For there shall arise false Christs, and false prophets, and shall shew great signes and wonders, insomuch that (if it were possible) they shall deceive the very elect.

Why we should be wary, he giveth a reason from the certaine danger, which the multitude of deceivers should bring. *Doct.* 1. It is possible that false deceivers, pretending themselves to be Christ, and false prophets, drawing men away from the true Christ, may make shew of great signes and wonders, for so doth Christ foretell. 2. Whosoever doe teach false doctrine, and not consonant unto the Truth of Scriptures, their wonders are lying wonders, and not to be believed; Therefore saith he, *Beleeve them*

them not. 3. The power of delusion is great, and may prevail with any who is secure, and watcheth not; for, *They shall deceive, if it were possible, the very Elect.* 4. The Elect cannot altogether be seduced, and drawn away from the true Christ, because of the power of him who hath called them, but for any power in themselves they might be seduced; for, *False prophets shall deceive [if it were possible] the very Elect*, but divine Power doth guard them against delusions of Satan, and false prophets, that they shall not always be deceived,

Vers. 25. **Behold, I have told you before.**

The Lord commandeth to make use of the warning. *Doct.* 1. The Lord's forewarning of the danger from false prophets, should stirre up all to be the more watchfull, and it shall make men inexcusable, if they shall be seduced; for, *Behold, I have told you before*, saith he. 2. The Doctrine of Election doth not give warrant unto security, but should be made use of for diligence and watchfulnesse; therefore saith he, *Behold, I have told you*; for God hath decreed, as to save the Elect, so to save them by his own meanes. 3. This forewarning sheweth, that albeit the Elect shall not be altogether, and without recovery deceived; yet they may be so farre mistaken, as it had been good they had watched; much sin and misery may befall a man by not watching, albeit at length he may be brought forth of it; for, *Behold, I have told you before*, maketh the Lord free of what ill unwatchfulnesse may let in.

Vers. 26. **Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not.**

As before, *vers.* 23. So here again Christ bids them beware to believe his bodily local presence in the Earth, after his Ascension, untill the Day of judgement. *Doct.* 1. Such a Christ as is not the Son of *Abraham*, the Son of *David*; such a one as is not described to us in the Scriptures, is not to be looked upon nor believed, nor esteemed of, such a Christ as is said to be locally present in the Earth after Christs Ascension, a man should not go unto, nor believe any speech of such a Christ, as shall be said to be in his body in the desert, or in a chamber, or in a box, or in a wafer-cake, Lo here, or lo there, or such like, as the Papists have their Christ, *Believe it not*, saith Christ himselfe.

Vers. 27.

Vers. 27. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

He giveth a reaon why such imaginations of his being on the Earth in his body, is not to be believed. *Doct.* After Christ's Ascension no other bodily presence of Christ, or coming into the World is to be believed, save his second coming in glory, which shall be on a sudden, (when men are not looking for it,) and in such evidence of glory, that all the World from the East to the West, shall be made witnesses of it; for, *As the lightning, so shall the coming of the Son of man be*, saith Christ.

Vers. 28. For wheresoever the carcase is, there will the eagles be gathered together.

He meeteth with an objection, If he come in the East, or in the West, how shall those Elect Persons come unto him who shall be so farre removed from that place, as is the West from the East, he answereth, and teacheth, that as the Eagles from all quarters are shortly gathered unto the place where the carcase is, so shall all the Elect be swiftly gathered together to the place, where Christ shall shew his bodily presence, at his second coming to judgement. *Doct.* We need not trouble our selves, about the swift dispatch of the last judgement, how or in what place of the World the convocation of the Elect shall be, this is sufficient, We shall meet with Christ where he shall be; for, *Where the carcase is, there will the Eagles be gathered together.*

Vers. 29. Immediatly after the tribulation of those dayes, shall the sun be darkened, and the moon shall not give her light, and the starres shall fall from heaven, and the powers of the heavens shall be shaken.

For further satisfaction of his Disciples, Our Lord giveth six signes of his second coming. *Doct.* 1. All the time before the second coming of our Lord, (whatsoever comforts may be mixed) shall be dayes of tribulation, and not so free of the miseries of this life, as some do dream: for here he telleth us the second coming of our Lord shall be *immediatly after the tribulation of these dayes are ended*, and brought toward a period. 2. When all the Churches

Churches Exercises, all her Tribulations and Warfare are accomplished, then shall the Comforter Jesus Christ come, to give full refreshment *immediatly*. 3. Yet shall his coming be in a terrible manner to the World with such an alteration made upon the creatures, being (now all of them to be changed from the state of vanity whereunto they are subject) that Sun, Moon, and Starres, obscured by the glory of Christ, shall no more be able to give comfort unto men, nor to shew forth their glory, as before, but shall cease from their service, and lose their power, expressed here by, *Darkning, not giving light, falling from heaven*, and *shaking of heaven*, as a *tree that casteth her fruit*; for so must it be ere they be made new; this is the first signe of his coming.

*Vers.*30. And then shall appear the signe of the Son of man in heaven: and then shall all the tribes of the earth mourne, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

The second signe or evidence of Christ's coming, is the glorious shining of Christ's person approaching, called the signe of the Son of Man, because as the light of the Sun approaching, is a signe of the present appearing, or rising of the Sun, so shall the shining glory of Christs approaching, which is more bright than the Sun; *Acts* 26.13,14 be a signe of his present appearing; what other signe of the Son of Man beside this may be, we leave it till the time come of his revealing of it. *Doct.* 1. Christ shall be seen visible Judge of quicke and dead at the last day, in his humane nature; for, *The signe of the Son of Man*, bodily descending, *shall appear in heaven*. The third signe of Christ's coming, is, the mourning of all people, it being now manifest that the day of judgement is come, the penitent shall fall on mourning, and lamenting their sinnes with a godly sorrow, that they may be fitted for the promised consolation of wiping all teares from their eyes, and the wicked shall fall on weeping for the misery coming on them presently, by the sentence of their Judge. *Doct.* 1. Such as have mocked at the day of judgement, and scoffed at piety, and rejected or abused the Gospel of Iesus Christ, shall then mourne a great mourning, *All the tribes of the earth shall mourne*. The fourth signe of his coming, is, the manifestation of his bodily down-coming into the clouds, with power and great glory. *Doct.*

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Howsoever Christs first comming was in much infirmity, because he was to suffer for us; yet his second comming being to judge and to reward all, according to their works; as heer is said, *shall be with power and glory.*

Vers. 31. And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the foure windes, from one end of heaven to the other.

The fifth signe, There shall be a great sound of a trumpet, as it were summoning all to compear before the Tribunall of Christ unto judgement, which teacheth us, That the Day of Judgement shall be no lesse terrible then the Day of the Promulgation of the Law on Mount Sinai; as for other reasons, so for this, that as there was an audible Trumpet, which sounded at the giving out of the Law, so shall there be an audible *Sound of a Trumpet* at the Day of judging Men, for transgressing the Law. The sixth signe or evidence of Christs comming is, That the Elect being raised from death, or instead of death changed from this mortall life unto the estate of immortality, the Angels shall be set on worke to gather them from all the quarters of the earth, whence the winds doe blow, or from the utmost parts of the earth, where the sight of the Heavens have an end. *Doct.* Albeit the Elect be now far scattered one from another in sundry respects, yet then shall they all meet together, not one shall be inlaking; for the Angels shall *gather Christs Elect in unto him* from one *end of heaven unto another.*

Vers. 32. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise yee shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, this generation shall not passe, till all these things be fulfilled.

35. Heaven and earth shall passe away, but my words shall not passe away,

After he hath given the signes of the destruction of Jerusalem, and

and of his owne second comming, he confirmeth them in the certainty of the comming of both, and draweth all this doctrine to good use: and first, he certifieth them of the destruction of the Temple under the parable of a fig-tree, that when the fig-tree beginneth to bud, Summer is neer. So when they should see the Jewes doting on false Christs, hearkning to false prophets, persecuting the preachers of the Gospel, growing tumultuous and seditious, under hopes of a bodily liberation from the yoke of the Romans, rumors of wars arising, Armies coming in upon Judea, then let them perswade themselves, saith he, When these signes should appeare, judgement was at the doore upon that Nation, and that both these signes, and the destruction of Jerusalem with the Temple, should all come to passe in the dayes of them that were then living, vers. 33, 34. and he forbiddeth them to doubt hereof, because his words were more firm then Heaven or Earth, vers. 35. And so much for the destruction of the Temple and the signes and time thereof. *Doct.* 1. When we see some part of the truth of God come to passe in our sight, it should helpe us to believe, and expect the fulfilling of the rest: as, *When we see the trees bud, wee know that Summer is near.* 2. It is hard to our misbeleeving hearts to give that credit unto Christs words, whereof they are worthy: but by so much more is our Lords love to us, and care of us to bee praised and admired, that he by so many meanes goeth about to confirme and perswade us; Therefore saith he, *Verily I say unto you*, &c. 3. Whatsoever Christ doth say, shall be, or shall not be; His word is more firme then the Fabrick of Heaven and Earth; for these shall be altered, but the Lords word is solid and endureth for ever: *Heaven and Earth shall passe* rather, saith he, &c.

Vers. 36. But of that day and houre knoweth no man, no, not the Angels of heaven, but my Father only.

Concerning the precise time of his second coming, he saith, that neither man nor Angel knoweth, but only the Father, whereby he doth not exclude the rest of the persons of the God-head, but only the creatures, *Do.* 1. The peremptory time of the day of judgement God keepeth it to himself secret, and will not have it particularly known, and therefore it should not be narrowly pryed into; for, *Of this day and houre knoweth no man*, &c. 2. All things are not revealed,

vealed, neither to the Angels nor to Men, but so much as may edifie the Church, and as concerneth us to know; for, *My Father only knoweth*, sayth he.

*Vers.*37. But as the dayes of Noah were, so shall also the comming of the Son of man be.

38. For as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage, untill the day that Noah entred into the Arke.

39. And knew not untill the flood came, and took them all away: so also shall the comming of the Son of man be.

Our Lord draweth this Doctrine unto use, to stir us up unto watchfulnesse, and to this end he setteth before us seven motives, the first motive is, There is no small hazard in case men be found secure, and not watching when Christ commeth, therefore watchfulnesse is necessary. *Doct.* 1. It is safer to make ready for the day of judgement, and to watch, lest we be surprised, then to be curious to know the particular time of it; for *As the dayes of Noah were*, &c. 2. As the old world did not beleeve judgement comming, albeit forewarned by Noah, that it was comming, so fares it with the world, and will be so with the multitude of the world, till the day of judgement; for, *As in the dayes of Noah.* 3. When men believe not things concerning the day of judgement and another life, no wonder they be given over unto, and drowned in the matters of this life; for, *They were eating*, &c. that is, This and the like was all their care. 4. Whatsoever truth men do not beleeve, when it is told them that they doe not rightly know, though they conceive the meaning of the Word told them; for it is said, *They knew not.* 5. Who so beleeve not judgement when it is threatned, shall feele judgement and be taken away with it, when it commeth; for, *The flood came and took them all away.*

*Vers.*40. Then shall two be in the field, the one shall be taken and the other left.

41. Two women shall be grinding at the mill, the one shall be taken, and the other left.

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This second motive of watchfulnesse, teaching that at the day of judgement, they who have lived in near fellowship, shal be shed one from another; is for example, they who had been joyned in one worke, *Some in the field, some in the mill.* 2. The meanest degree of people shall be taken notice of, *Even women, labourers in the field, grinding at the mill.* 3. Judgement shall passe exceeding exactly, to *take one and leave another*, to pull up one to meet Christ in the clouds, and leave another to be punished with the damned; Therefore watchfulnesse is necessary.

*Vers.*42. Watch therefore, for ye know not what houre your Lord doth come.

The third motive teaching us, That the Lord hath of set purpose kept from our knowledge the time when Christ shall come; Therefore all should watch and be ready, come when hee will.

*Vers.*43. But know this, that if the good man of the house had knowne in what watch the thiefe would come, he would have watched, and would not have suffered his house to be broken up.

The fourth motive, Set downe in an example, teaching us in sense thus much, If men will watch for avoiding of temporall inconveniences, much more should Christs Disciples watch to eschew eternall destruction: and if they doe not watch, then the worlds diligence in worldly things, will condemne their negligence in spiritual things.

*Vers.*44. Therefore be ye also ready: for in such an houre as you think not, the Son of man commeth.

A fifth motive, Watchfulnesse maketh a man ready, albeit the Lord shall come in an hour when men thinketh not; Therefore watch ye that you may be ready. *Doct.* The solid apprehending of the certainty of the Lords comming, and of the uncertainty of the time, is a notable means to set us on our watch, and to make our selves ready; for, *In such an houre as ye think not, he shall come.*

*Vers.*45. Who then is a faithfull and wise servant, whom his Lord hath made ruler over his houshold, to give them meat in due season?

46. Bleſſed is that ſervant, whom his Lord when he commeth, ſhall finde ſo doing.

A ſixth motive, eſpecially ſerving to ſtir up Miniſters to bee watchfull in their calling, as every man in his calling, ſo namely a Miniſter, (who is ſet over the Lords People as a Steward to give the children the bread of life in due ſeaſon) ſhall be bleſſed, if he be faithfull, and found at his worke, when Chriſt commeth. Therefore ſhould every man watch, and the Miniſter in ſpeciall, that he may be found diligent in his calling, when his Maſter commeth. *Doct.* 1. The greateſt honour which a man can doe to his ſervant in this world, is but a ſhadow, to ſhew forth what the Lord will beſtow on his faithfull ſervants in the world to come; this is it which he ſaith, *He ſhal make him ruler over all his goods*; that is, He ſhall put honour upon him. 2. The ſort of ſervice and truſt which is put upon a Miniſter of the Goſpel is very high, and the happineſſe of a faithfull and wiſe Miniſter is very great; for, *Who then is a faithfull and wiſe ſervant*, &c. ſaith he.

Verſ. 47. Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48. But and if that evill ſervant ſhall ſay in his heart, My Lord delayeth his comming,

49. And ſhall begin to ſmite his fellow-ſervants, and to eat and drinke with the drunken.

The ſeventh and laſt motive, looking ſpecially unto Miniſters. If any man, and eſpecially a Miniſter, do not watch to doe the worke intruſted unto him, he ſhall be deſtroyed fearfully at the Lords comming. Therefore it is neceſſary to watch for the Lords comming. And heer we have the pourtrait of an evill ſervant, and namely of an unfaithfull Miniſter: firſt, he hath an evill heart of miſ-belief, he believeth not Chriſts comming unto Iudgement, nor the Truth which he preacheth unto others. *He ſaith in his heart, My maſter delayeth his comming*, that is, He looketh not for his comming. 2. He will not faile to maligne, envy, traduce, and injure to his power, the more painfull and faithfull his fellow-ſervants be; for, *He ſmiteth his fellow-ſervants.* 3. One way or other he ſtrengtheneth iniquity, and the hands of the wicked, that they ſhould not repent, nor turne from their iniquity; for, *He eateth and drinketh with the drunken.*

Verſ.

*Verſ.*50. The Lord of that ſervant ſhall come in a day, when he looketh not for him, and in an hour that he is not ware of:

51. And ſhall cut him aſunder, and appoint him his portion with the hypocrites: there ſhall bee weeping and gnaſhing of teeth.

This is the judgement that ſhall come upon all wicked ſervants. *Doct.* 1. Such as doe not make them ready for our Lords comming, but do follow their owne will and luſts, ſhall finde themſelves miſerably miſtaken, for the good which they injoyed or loved to have, shall be taken from them, and the evill which they feared not, shall come upon them to the full, when they leaſt expect it; for, *It ſhall be in an houre that he is not aware of.* 2. Unfaithfull Miniſters who pretend to take charge of ſoules, and are not faithfull in that ſervice, are ranked among the worſt ſort of men, that is *hypocrites*, and shall be of all men moſt ſeverely punished; for, *He ſhall cut them aſunder*, ſaith he, *and give them their portion with hypocrites.*

CHAPTER XXV.

In this Chapter our Lord propoundeth two parables, the one of the ten Virgins, to verſ. 14. *The other of the talents, to* verſ. 31. *Both tending to prepare us for the day of his ſecond comming, and then ſetteth down the manner of the laſt iudgement, to the end.*

Verſ. 1. THen ſhall the Kingdome of Heaven bee likned unto ten Virgins, which tooke their lamps, and went forth to meet the Bridegroom.

2. And five of them were wiſe, and five were fooliſh.

3. They that were fooliſh took their lamps, and took no oyle with them.

4. But the wise took oyle in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbred and slept.

6. And at midnight there was a cry made, Behold, the bridegroom commeth, go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oyle, for our lamps are gone out.

9. But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for your selves.

10. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the doore was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for yee know neither the day nor the houre wherein the Son of man commeth.

THe scope of this parable is set down, *vers.* 13. to advertise us to watch, because we know not the houre, wherein Christ shall come to judgement. To this end the visible Church is compared to ten Virgins, waiting for the Bridegroomes comming, whereof some were wise and made preparation, that whensoever the Bridegroome should come, they might be ready to goe with him. The other contented themselves with an outward profession of waiting for his comming, but did not prepare themselves, till the time was past, and then it was to no purpose to make a businesse; Therefore the one sort who were ready went in, and the other

other were excluded: and so shall it come to passe with Professours in the visible Church, whosoever make themselves ready, and watch for the Lords second comming, shall enter into the Kingdome of heaven, which is above; and they who doe not prepare themselves, doe not watch for his comming, shall be excluded from Christ at his comming. From this parable, in so far as it rendeth unto this scope, Learn, 1. Christ and his Church may well be compared to the *Bridegroom* and the *Bride*, and the spiritull communion between them to *Marriage* mutually promised in espousals in this life, and to be solemnized and completted at the comming of our Lord. 2. As in the parable, so in the visible Church, all doe professe themselves devoted unto Jesus Christ the Bridegroom, and to be desirous of communion with him in Heaven, and possibly may attain to a blamelesse conversion, and appear *virgin*-like, all waiting for the comming of our Lord in their own and others estimation. 3. As among the virgins in the parable, so in the visible Church all are not wise Christians, but some wise, and really such as they professe themselves to be; others are counterfeit Christians and foolish. 4. As among the Virgins in the parable, so in the visible Church, onely these are wise, who with the outward Lampes of open profession labour to be furnished inwardly, with the saving graces of the holy Spirit; namely, Faith, working by love and Repentance mortifying their sinfull lusts, that in newnesse of life they may glorifie God: But who so are destitute of inward grace in their heart, they are foolish: for the Lamps of their outward profession, without oyle doe serve to no purpose, when matters come to a triall. 5. As in the parable, the Bridegroom cometh when they are not aware; So will Christ come unto Judgement, in a day and hour that men know not. 6. As in the parable the wise are admitted, and the foolish excluded; So they who are inwardly renewed, and indued with the saving graces of the holy Spirit, shall be taken up to heaven; and they who are destitute of the oyle of the holy Spirit, void of true faith, and of the renewing vertue of Gods Grace, shall be excluded. 7. As in the parable the wise could not help the foolish, nor the foolish hurt the wise; So the society of the hypocrites with the godly in the visible Church, shall not be prejudiciall to the sound Christians in the day of Gods judgement; nor yet the society of the godly avail the hypocrites, among

mong whom they have lived, but every man shall be judged according to that which is within him. 8. As in the parable the self-conceit of the Virgins, *ver.* 11, 12. helped not them; so the opinion which unrenued persons within the visible Church, have of their interest in Christ; their vaine confidence and foolish hopes, grounded upon their outward profession, and their formall practises of externall duties, will not avail them before the Lord, at that day. 9. To be watchfull now, and to examine well our own case; and to see that we be sure of the inward anointing of the holy Spirit, whereby we are made indeed holy, is the only way to be certain of our salvation when Christ cometh to judgement; for this use Christ commandeth us to make of the parable; saying, *Watch therefore.*

Vers. 14. For the kingdome of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his severall ability, and straightway took his journey.

16 Then hee that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and diged in the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents mo.

21 His lord said unto him, Well done, thou good and faithfull servant, thou hast been faithfull-

over

over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sowen, and gathering where thou hast not strawed.

25 And I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothfull servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darknesse, there shall be weeping and gnashing of teeth.

Another parable tending to put all men on worke, and in speciall

ciall the Ministers of the Gospel, for setting forth the glory of Christ, and of his Kingdom among men, according to every man's ability and calling, under the similitude of a master, giving to his servants money to trade withall, for his use. *Doct.* 1. As the man in the parable travelling into a farre countrey, disposed of his affaires, and ordered all matters, till his returne; So hath our Lord Iesus given exact order in his Word to all men, and especially to his Ministers, how his house shall be governed, and how every man should serve him, till his second comming again. 2. As the master in the parable giveth not the same number of talents to each servant: So the Lord giveth not a like measure of gifts to every one, but to some more, to some lesse, as his heavenly Wisdom thinketh expedient. 3. As in the parable, some made use of their talents, some not: So in the visible Church, some imploy the gifts they have, according to their calling, to the edifying of others, and promoving of the kingdome of Christ, others some do mis-regard the Kingdome of Christ, and care not how it go with Christs matters, if their own particular go right: and therefore they make no conscience to promove Christs kingdom in their vocation, as their duty set down in his Word doth require. 4. As the master in the parable reckoned with his servants, and took an account of each mans fidelity, so shall Christ call all men, and especially Ministers to account one day, and shall search how faithfull every man hath been in his service. 5. As in the parable the faithfull servant, whether his talents were fewer or more, was accepted of his Master, and made partaker of his joy, So every man (who in the discharge of his calling, doth seek faithfully the glory of Christ, and increase of his kingdome) shall be accepted in the day of judgement, and put in full possession of eternall life. 6. As before the master in the parable, so also before Christ in the day of judgement, no excuse shall serve, to save the slothfull and unfaithfull servant (let a man deceive himself now as he list, and please himself with pretences as he will) all excuses shall be retorted, and made matter of his condemnation, and the unfaithfull servant shall be cast in hell. 7. As in the parable, he who had one talent, but had it not for his masters use, is counted as if he had none, and is deprived of the possession of what he possessed, but not for his masters use, So whosoever hath gifts whereby others are not profitted, or Christs kingdom

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is not promoved, what he hath, is counted as if he had it not; or as if he had lost it, or put it away, and as others were not profited by his gift, so neither shall he himselfe be profited by it; but he that useth his gifts well for the glory of Christ, shall be amply rewarded; the reason whereof he giveth; for, *Unto every man that hath* gifts, so as he hath them for his Masters use, (which is in effect to have them) *It shall be given*, he shall have increase of gifts, and graces, and rewards; but such as have not what they have, for the Lord's service, shall be deprived of all good, which they themselves might have of such gifts, and shall be utterly deprived of whatsoever good they seem to have, and, *They themselves* also *shall perish.*

Vers. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

In the rest of the Chapter, the forme of the day of judgement at Christ's second coming is described; 1. The glorious sitting down of the Iudge, *vers.* 31. Then the presenting of parties to be judged, and the ordering of them in their several rankes, *v.* 32, 33. 3. The sentence of absolution of the godly, to *v.* 41. 4. The sentence of condemnation of the wicked, to the end: hence learne, 1. Christ's humane nature assumed, is not to be laid down again, but the union of the divine and humane nature, is constantly to remain; that so we may take heart and confidence, being sure to have our Redeemer in our nature to be our Iudge; *The Iudge shall be the Son of man.* 2. His second coming shall be glorious, all infirmities being removed, *He shall come in glory.* 3. The glory of Christ then to be seen, shall be no borrowed glory, such as the creatures have, but his own which he had before the World began; for, *He shall come in* his own *glory.* 4. All the angels of heaven shall attend our Lord that day, to honour him, and give service to him, as he shall imploy them; for, *The holy angels shall come with him.* 5. A glorious throne beseeming the Son of God, and the Iudge of quicke and dead, shall be erected in the clouds, such as none can imagine how glorious it shall be, till they see it; for it is said, *Then he shall sit upon the throne of his glory.*

Vers. 32. And before him shall be gathered all nations, and he shall separate them one from another, as

as a shepherd divideth his sheep from the Goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

Thus the Iudge is set: Now they who are to be judged are presented. *Doct.* 1. There shall be a resurrection of the Dead, and a gathering together of these that are risen, together with them who shall be then living toward the place of his appearance, even all that were from the beginning of the world unto that day, without exception, all shall compear from the least to the greatest; for, *All Nations shall be gathered before him*, 2. Albeit, now there be a confusion of the elect and Reprobate, of the godly and the wicked; yet then there shall be a separation of the one from the other, as the shepherd separats the sheep from the goats so shall our Lord make a perfect separation of the godly from the wicked, that not one of the one sort shall be in company with the other: for, *He shall separate the sheep.* 3. The godly and Elect (compared unto sheep; for their harmlesnesse, simplicity, obedience, and attendance upon the Shepherd) shall be placed more honourably, as it were at the right hand, which the Apostle *Paul* expoundeth, by being caught up off the earth unto the clouds, to meet the Lord; 1 *Thess.* 3. 17. But the wicked and reprobate (compared to goates, for their unrulinesse and uncleannesse) shall have the place of least respect; for we hear nothing of their being lift off the Earth; for, *He shall set the sheep on his right hand, and the goats on his left*; that is, He shall set the Elect in a more honourable place than the Reprobate.

Vers. 34. Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

In the pronouncing of the sentence, learne, 1. That the judging of the World, is a part of the kingly Office of Christ, wherein he shall shew his Soveraigne Authority, to give out decrees irrevocable, and to see them executed; for, *Then shall the King say.* 2. Before the fearfull sentence of condemnation shall be pronounced upon the wicked, the godly shall be absolved, that without fear they may hear that dreadfull doom given on the reprobate; for, *Then shall he say to them on his right hand*, &c. 3. The

Elects

Elects compleat and nearest communion with Christ, shall not be, till they be in soul and body both translated unto Heaven, there to be with him for ever; for now, and not before this time, *Come*, saith the King. 4. The godly in whatsoever estate they be, are no lesse beloved, and blessed by the Father, than by the Son who redeemed them; for he saith, *Come ye blessed of my Father*. 5. The estate which the godly are to enjoy in heaven, is, *A kingdom*, that is, the highest honour and happinesse that can be imagined; for it is said, *Come, inherit the kingdom*. 6. This kingdom cometh not from the Elects merit, but from God's free gift, derived from the Fathers love, an inheritance not purchased by themselves, in their own time, but *Prepared for them from the foundation of the world*, that is, from eternity, wherewith we do presently meet, when we begin to thinke of the foundation of the World.

*Vers.*35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drinke: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came unto me.

The manner of judging of those who are of the *visible Church*, is here mainly intended, as the sentence of Absolution, and the sentence of Condemnation describing the parties do import; for this concerneth us most, who are members of the visible Kirk, to take heed unto, and to make use of it. In these words our Lord doth prove the Elect to be blessed, and destinate unto the inheritance of Heaven, by the evidence of the fruits of their faith, toward himselfe. *Doct.* 1. The judgement of Iesus Christ shall be pronounced upon men, to whom the Gospel hath come, according to the evidence of their affection towards him: and mens workes, specially as they stand in relation to Christ, shall be then brought forth to bear witnesse, whether they have been believers or not, whether blessed of the Father or not; for he saith here, *Ye fed me, clad me*. 2. The godly having their sinnes forgiven them in this World, there shall be no mention made then of what ill was done by them, and repented of, but onely of what good they did; as here, *Ye clad me, fed me, visited me*, doth shew. 3. Christ is so nearly conjoyned with his faithfull Servants

vants, the Ministers of the Gospel, and with every faithfull person, that in all their afflictions he accounteth himselfe afflicted, an hungred, thirsty, sicke, and in prison, when any of his own are in that condition; for, *I was an hungred*, &c. saith he. 4. Love to Christ's people, especially manifested in real deeds of charity, are true markes of faith in Christ, and of election unto eternal life, as here appeareth. 5. Even *A visit* performed unto any for Christ's cause, shall be taken notice of, and rewarded by Christ; for, *Ye visited me*, is reckoned up among other effects of love.

*Vers.*37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drinke?

38 When saw we thee a stranger, and took thee in? or naked, and clothed *thee?*

39 Or when saw we thee sicke, or in prison, and came unto thee?

This forme of speech is used by Christ, to shew us, that the righteous, and such as are justified by faith, shall wonder at their workes, which they in their life time justly esteemed little of, and had no confidence in, should be so much taken notice of, and rewarded so, as at the last day they shall perceive; as also, they shall wonder that Christ findeth himselfe so much concerned in the workes of love, discharged to his children for his sake; this wondering is imported and expressed in this interrogation, *When saw we thee an hungred?* &c.

*Vers.*40. And the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done *it* unto me.

In Christ's answer, learne, 1. That whosoever have believed in the Messiah, from the beginning of the World, are accounted of by him, as *Brethren and sisters*, and he will not be ashamed to point them forth, and avow them *his brethren*, yea, he shall not be ashamed to call the least of them *his brethren*, and to esteem of the least courtesie done, or kindnesse shewn to the least of them, as if it had been done to himselfe. 2. Howsoever we can hardly believe this, yet he will have us assured of the truth hereof, for to assure us, *Verily it is so*, saith he,

*Vers.*41.

Verſ. 41. Then ſhall he ſay alſo unto them upon the left hand, Depart from me, ye curſed into everlaſting fire, prepared for the devill and his angels.

After the abſolution of the Faithfull, the wicked ſhall receive the ſentence of condemnation. *Doct.* 1. Such as were never brought unto the ſenſe of the curſe, deſerved for their ſinnes, and made to flye unto Chriſt Jeſus, to be delivered from the curſe, ſhall finde the curſe of God cleave faſt to them in the laſt day, then ſhall they be called, *Ye curſed.* 2. Such as did not in their life time ſeek communion with God in Chriſt, ſhall be ſeperate and chaſed out of his ſight with a fearfull *Depart ye.* 3. There is no part to goe unto, ſave hell, for them whom Chriſt as judge, at the day of judgement commandeth to depart; Therefore ſaith he, *Depart ye into everlaſting fire.* 4. The pain of hell is moſt horrible, for in reſpect of extremity of pain, it is *called Fire*, and for the indurance, it is without *Ending*; Therefore ſaith he, *Depart ye into everlaſting fire.* 5. Satan the prince of unclean Spirits, and all the apoſtate angels with him, and all the wicked of the world, who have ſerved Satan by their ill deeds, ſhall all bee tormented together, for it ſhall be ſaid to them, *Depart ye into the fire prepared for the devill and his angels.* 6. No queſtion is to be made of the execution and manner of their torment; for it is ready prepared, *Depart ye into the fire prepared*, ſaith he, that is, Into the fore-deviſed moſt extream pain that can be imagined, for tormenting of ſpirits or bodies.

Verſ. 42. For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43. I was a ſtranger, and ye took me not in: naked, and ye cloathed me not: ſick and in priſon, and ye viſited me not.

In the reaſon of their condemnation, Learn, 1. That the unrepented ill deeds of the wicked, and namely their miſ-regarding of the Meſſiah Chriſt, in his perſon and members, ſhall prove the pretence to be juſt; for, *You did not ſo, and ſo to me*, ſaith he. 2. The omiſſion of good deeds will ſerve ſufficiently for a ditty againſt the wicked; for, *Ye fed me not, clothed me not*, &c. 3. The common fault of all the wicked ſhall be found want of love to Chriſt and his members; for, becauſe they did not cheriſh ſuch as

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did beleeve in Christ, it shall be said to them, *Ye did it not to me*, and heer it appeareth that all his processe concerneth them especially to whom the Gospel commeth; for unto them to whom the Gospel never came, this cannot be said, and therefore we have not to search any further of the day of judgement; then what doth concern our selves, and what we may make use of.

Vers. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternall.

In the answer which the Damned are brought in giving unto Christ, as pleading for themselves, learn, 1. That the wicked do conceive they have such excuses as will bear them out at the great day, but which will faile them altogether; Therefore, *When saw we thee*, &c. say they. 2. If omission of duties shall be a sufficient dittay unto condemnation, how great shall the dittay be, when all commissions shall be joyned with all omissions, and all sorts of sinnes shall be joyned together: for heer is their dittay, *In as much as ye did it not to one*, &c. 3. Mis-regarding of Christs servants and children in their need of our help, shall be interpreted a mis-regarding of Christ; for so importeth, *Ye did it not to me*. 4. The sentence of absolution shall be executed, as it is pronounced, and so shall the sentence of condemnation also; Everlasting life shall be the portion of the Godly, and everlasting punishment the portion of the ungodly; for, *They shall goe away*, &c. *but the righteous into life*.

CHAPTER. XXVI.

Christ forewarneth his Disciples of the manner of his death, to be within three dayes, which accordingly was fulfilled: for his enemies resolve to kill him before the feast day, vers. 5. *And Christ giveth warning againe of his death and buriall, in Simons house, by occasion of*

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ointment powred on him, verſ.13. *Then Judas ſelleth him to the Prieſts*, verſ.16. *But Chriſt before he was apprehended, celebrateth the Paſſeover and inſtituteth the Sacrament of his Supper that night he was betrayed, and forewarneth his Diſciples of his being betrayed that ſame night*, verſ.36. *After which he goeth to the garden, and endureth horrible agonies in his ſoul*, verſ.46. *Being apprehended, willingly he endureth hard things of the prieſts and elders, and is condemned in Caiaphas hall, where Peter having denied him, is raiſed up again by repentance.*

*Verſ.*1. AND it came to paſſe, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his Diſciples,

2. Ye know that after two dayes is the feaſt of the paſſeover, and the Son of man is betrayed to be crucified.

AFter Chriſt hath taught his Diſciples what was fit to bee told them, in anſwer to their queſtions about the time of the day of judgement, he telleth them of the time of his paſſion, becauſe that was moſt neceſſary. *Doct.*1. The Lord hideth and ſheweth ſecrets to his people, as may beſt profit them. 2. His foretelling the time of his ſufferings, which his enemies knew not, albeit they longed for it, ſheweth his fore-knowledge of, and reſolute willingneſſe toward the worke of redemption; for he ſaith, *After two dayes the Son of man ſhall be betrayed.*

*Verſ.*3. Then aſſembled together the chief Prieſts, and the Scribes, and the elders of the people, unto the palace of the high Prieſt, who was called Caiaphas.

4. And conſulted that they might take Jeſus by ſubtilty, and kill him.

5. But they ſaid, Not on the feaſt day, leſt there be an uproare among the people.

In this wicked aſſembly decreeing to kill Chriſt, Learn, 1. That councels may erre, and ſuch as have the title of rulers and elders in the Church, may prove enemies to Chriſt, for ſuch

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is the assembly of the chief rulers heer. 2. Satan labouretb to have, and often findeth men of most power in Church and State, to be against Christ, as heer Elders and Scribes. 3. The craft and malice and blood-thirstinesse of Christs enemies is great; as heer, *They resolve to take him by subtilty, and kill him.* 4. Wicked men are wise to foresee temporall inconveniences, but blinde to see the danger of sinning, as heer, *Not on the feast day*, say they, *lest there be an uproare among the people*, but no feare of God is in their heart to kill the Innocent. 5. When the people are zealous for Christ, it musteth the mouths of bloody dogs, as heer, *Lest there be an uproare*, say they, *among the people*, Therefore these wicked men prevened the feast day.

Vers.6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious oyntment, and poured it on his head, as he sat at meat.

There is a remarkable passage of anointing of Christ unto his buriall observed heer, In which history, learn, 1. That in little Bethany, as well as in great Jerusalem, God hath his owne: as heer, *Simon* and this *woman.* 2. The man who is sensible of his cleansing by Christ, will love him all his life long after; as *Simon the leper* heer, receiveth, entertaineth Christ and his Disciples. 3. When our bypast infirmities may glorifie Christ, it is no shame to bear the memorials thereof; for heer the Evangelist calleth Simon *the leper*, though now *whole.* 4. Love spares no cost; where love is hot, there nothing is dear, as is to be seen in this woman, who breaks an alabaster box of very precious ointment, and pours it out upon Christ.

Vers.8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poore.

10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For

11. For ye have the poore alwayes with you, but me ye have not alwayes.

Judas bearing the bag, was offended, that this ointment was not sold, and put in his custody, and moveth the rest to mislike the waste, as he called it. *Doct.* 1. One murmurer may infect a whole company, one Judas doth insnare in his fault other Disciples; Therefore it is said, *When his Disciples saw it, they had indignation.* 2. When men look after the manner of the world upon Christ, they account all to be lost that is bestowed on him; *To what purpose is this waste?* say they. 3. Avarice wants not faire pretences; as heer, *It might have been sold for much, and given to the poor,* say they. 4. Good mens best actions may bee misconstrued, even by Christs own Disciples; as heer may be seen. 5. It is no small trouble to the Godly, to finde their good workes mis-interpreted, especially by the Godly; Therefore saith Christ, *Why trouble ye the woman?* 6. Albeit men mis-interpret good works, yet Christ will judge aright of them, and take part with his owne, and defend them, as heer is seen; *She hath wrought a good worke,* saith he. 7. Such good works as offer themselves rarely, and will not readily occur againe, should not be neglected, but instantly be followed, and preferred to other good works, whereof more frequent occasion is offered; as heer, *The poor you have alwayes with you,* saith he.

Vers. 12. For in that shee hath poured this ointment on my body, she did it for my buriall.

13. Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

This holy woman foresaw his death, and doth the last duty unto him. *Doct.* 1. The Lord knoweth the intentions of his honest servants, and sets a price on their good deeds thereby; Therefore saith he, *She did it for my buriall.* 2. Our Lord knew that the Gospel should be preached through the world, and what was to be preached also; for, *Where this Gospel shal be preached,* saith hee, *this shall be told,* &c. 3. True faith seeth afar off, for this woman seeth life in death, believeth the Lord Jesus to be the true Saviour, worthy of all honour in his Death, as well as in his Life; belee-

veth that he should not see corruption; believeth that his Death should be a sweet smelling sacrifice to God, and the savour of life unto his people; for, *She did it*, saith Christ, *for my buriall*. 4. The memorial of the just shall not go to the grave with them, but their good deeds shall be had in everlasting remembrance: In this woman we have assurance of it; for, *This shall be preached for a memorial of her*, saith he. 5. Whosoever do any thing for Christ, shall never have cause to rew, Christ accounts more of it, than it is all worthy; for, *She hath wrought a good worke on me*, saith Christ, before, and now *This shall be told of her for a memorial*.

Vers. 14. Then one of the twelve, called Judas Iscariot, went unto the chief Priests.

15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Judas minding to have gain some way, seeketh opportunity, first to sell, then to betray Christ. *Doct.* 1. Which a wicked man is ingaged to do an evil turne, he never taketh rest, till he act it, as is here seen in *Judas, from that time he sought opportunity to betray Christ*. 2. When men have an evil turne in their heart, and want opportunity onely, they shall not want occasion long: as *Judas* minding to sell Christ, doth seek and finde fit Merchants, *the chief Priests*. 3. God will suffer wicked men to follow their Designes, even against himselfe, when he seeth it fit for his own glory: as here he will not hinder a *Judas* to go to the high priests. 4. He that is greedy of gain, will sell his Soul and Heaven, and Christ for money, as *Judas* here doth. 5. He that is not Christ's friend in truth, will soon turne Traitour, as *Judas here doth*. 6. Hypocrites will be found in best societies: for here a Traitour is one of the twelve. 7. The wicked shall bear their own blame, and the society shall be free: as here *Judas* is named alone. 8. Secret Enemies and open will easily agree together, and own one another, as here *Judas* and the high Priests make a short bargain. 9. He that selleth Christ, knoweth not his worth; for, *What will you give me?* saith the seller? 10. He that will sin and sell Christ,

will

will do it upon a naughty condition, ere he want all, *thirty pieces upon*, or what may be had, will make the bargain fast.

Vers. 17. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passeover?

The doctrine of the covenant of grace, being delivered by our Lord, and confirmed abundantly by miracles, the institution of the Sacrament of the Lord's Supper followeth, for sealing up of this Covenant unto the Believer; and to this intent mention is made of Christ's last eating of the Sacrament of the Passeover, unto which was subjoyned the institution and celebration of the Sacramental Supper: for the clearing of some Circumstances thereof, and of the duty of preparation for right receiving of it, that which is here spoken of the Passeover, doth give light. *Doct.* 1. It is commendable to remember God's Ordinances in due time, and to prepare for them; as here, *The first day of the Feast, the Disciples came*, and make ready for it. 2. Our Lord made himselfe so poor, that he had not a house of his own, albeit he was Owner of all the Earth; as, *Where wilt thou that we prepare?* doth import. 3. Our Lord subjected himselfe unto the Law, and did keep exactly both the Moral and Ceremonial Law, that he might deliver us from the yoke of the one, and from the curse, for breaking of the other, *He kept the Passeover*. 4. The termes of Sacramental speech were well understood by Christ's Disciples, as to put the thing signified for the signe, namely by this phrase, *to eat the Passeover*, they mean *to eat the Lamb*, the Sacramental memorial of the Angel's passing over of the houses of the Israelites in Egypt.

Vers. 18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passeover at thy house with my Disciples.

19 And the Disciples did as Jesus had appointed them, and they made ready the Passeover.

Christ directeth them to a friends house, a worthy man for so holy a service. *Doct.* 1. The Lord will not want friends wheresoever hee is, here in Ierusalem hee hath friends, as he had

also in Bethany, *Go into the city to such a man*, saith he. 2. He hath such commandement of the spirits of men, as he can bow their will to do what service he pleaseth, for he is sure to make such a man obey. 3. Christ hath taken on him to be our Teacher and to him onely the dignity of *Master* is due, therefore he calleth himselfe *the Master*. 4. It is of his own free choise that our Lord doth imploy any man more than another; for, *Go to such a man, and say*, importeth this. 5. The more near our time to depart this life doth draw, the more carefull should we be to have all things done by us which should be done; therefore saith he, *My time is at hand, I will keep the Passeover*. 6. It is the part of true Disciples to follow Christ's direction in all things, and being clear in the command to go about the obedience of it; for, *The Disciples did as Jesus appointed*.

*Vers.*20. Now when the even was come, he sate down with the twelve.

For clearing of the history of the Lord's Supper, which was instituted at the close of the Passeover, we have here set down the circumstances of eating of the Passeover, as time, place, and persons, whereby we have ground to conceive that *Judas* was present at the Sacrament of the Passeover, he being one of the twelve: for first, seeing there is no question made, that as *Judas* was imployed in the Apostleship with the rest, so he was admitted also with the rest unto the fellowship of all Worship and Divine Ordinances, and was present at so many former feasts of the Passeover, as Christ did keep with his Disciples; there can be no inconvenience to suppose him present at the Passeover at this time also. Secondly, seeing whatsoever is said by Historiographers, concerning a common Supper, before the Sacrament to be observed by the Iewes (a people too much given to their own inventions, and the traditions of Elders) it is safest for us to thinke that Christ did keep the Law of the Passeover, as was written, *Exod.*12. wherein was appointed a whole Lambe, with unleavened bread (not prescribing how much) and soure or bitter herbes for a sauce-drinke being presupposed and included, as naturally necessary, to make the Passeover to be a Supper, and an holy Feast; all which making up sufficient store of meat, to be a meal to so many men, and to furnish a sop to *Judas* ere he went forth, and Elements also unto the new Sacrament, after he was gone. There

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is no ground to make us conceive, that there was a common Supper preceding the Passeover; but when we finde *Judas* to be eating with the rest, after their down-sitting to the Passeover, we have good ground to thinke that *Judas* was partaker of the Passeover Supper. Thirdly, seeing the Evangelist expressly saith, *vers.* 19. that they made ready the Passeover, and *vers.* 20 that Christ when the even was come, sate down with the twelve, to wit, to eat the Passeover, and *vers.* 21. That as they, that is, Christ with the twelve, *were eating*, he said to them. One of you shall betray me; we may without any scruple conclude, that *Judas* was present at the Passeover; and so much the more as we finde, that the Evangelists hereafter do number onely eleven Disciples, untill the time that *Matthias*, who used alwayes to be present with the Apostles was chosen to supply the room of *Judas*, and to make up again the number of twelve, *Acts* 1.26. In regard of whom the Apostle *Paul* had just ground to say, 1 *Cor.* 15.6. that Christ was seen of the twelve, because *Acts* 1.21,22. *Matthias* being present alwayes with the twelve, and so at this apparition, and reckoned with the eleven in *Judas* room, doth make the number compleat. This being presupposed, we learne, 1. That neither is the Sacrament the worse, nor are the Communicants polluted, albeit an undiscovered hypocrite be in company with them at the Lord's Table, for *Judas* was one of the twelve, with whom Christ sate down to eat the Passeover, and neither the ordinance, nor the rest of the Apostles were tainted with *Judas* his fault, the pollution of the Sacrament was in *Judas* onely, and remained with him alone. 2. The Lord will not discover hypocrites, till they by their own deed discover themselves, but will suffer them to lurke among the Saints, till his own time come, as here he suffereth *Judas* to lurke and to eat the Passeover. 3. Social sitting at table is a very fit posture for a religious Feast, for here Christ and his Disciples sit down at table together to eat the Passeover.

Vers. 21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began every one of them to say unto him, Lord, is it I?

Our Lord forewarneth the Disciples that he was to be betrayed

by one of them, and putteth each man to try themselves. *Doct.* 1. It is possible that a man may come to the Lord's table the one day, and betray him shortly after; the like fell out in Christ's own Apostles; *One of you*, saith he, *shall betray me*. 2. The possibility that a Communicant may become a Traitour, should put all men to search themselves, as here the Apostles are put to it, saying, *Is it I?* 3. Sincerity and charity will make men search and suspect themselves rather than another, as here the Apostles say not, *Is it Judas?* but, *Is it I?* 4. The sincere man dares not trust the deceitfulnesse of his own heart, but bringeth it to the Searcher thereof, and relieth upon his testimony, as here the Apostles do, saying to Christ, *Is it I?*

Vers. 23. And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him, but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been borne.

Christ answereth their question, and taketh away the stumbling blocke of his suffering himselfe to be betrayed, by application of the prediction of the Scripture, to the present case, to let them see that the betraying of him was foretold in the Scripture. *Doct.* 1. A benummed conscience, and a shamelesse face are easily joyned with a resolute purpose to sin, as here the Traitour standeth not to dip his hand in the dish with Christ, when he was minded presently to betray him. 2 No kindnesse or good which the godly can bestow upon the wicked, will hinder the wicked to prove Enemies to the godly, when they are put to trial, as all Christ's kind usage of *Judas*, and admitting him to eat of the dish with him, stayed him not from going to betray him. 3. The known will of God is the best remedy to save us from stumbling at the Crosse of Christ, as here, *It is written*, saith Christ, that he may keep them from stumbling. 4 The prediction of God's Word, and the foredetermination of a fact, doth not exempt the sinner, the Committer of the fact, from guilt of punishment, for not the lesse it is said, *Wo to that man.* 5. Sin turneth all the benefits of God into curses, and maketh them matter of misery; for, *It had*

been

been better for the traitour he had never been borne, saith Christ.

Vers. 25. Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

Judas feigneth himselfe a friend, and is loath to bewray himselfe, by not saying as the rest did. *Doct.* 1. Hypocrites for shame will professe sincerity, as the sincere do, so saith *Judas*, *Is it I?* 2. A seared conscience will make an affronted face, as here *Judas* dares say, *Is it I?* 3. The more the hypocrite will hide his sin, the more is it brought forth, as here, *Thou hast said it*, saith Christ.

Vers. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body.

27 And he took the Cup, and gave thankes, and gave it to them, saying, Drinke ye all of it:

28 For this is my Bloud of the new Testament, which is shed for many for the remission of sinnes.

Now followeth a more particular relation of the institution of the Sacrament of the Lord's Supper, the whole Doctrin whereof is not to be found in any of the Evangelists or Apostles, but to be collected out of all, each contributing their part to expresse the full meaning of the Lords Spirit in this matter. Here we take up onely that which *Matthew* saith; and first we observe, that the celebration of the first Sacramental Supper of the Lord, was joyned in one continued supperly action with the Sacrament of the Passeover; our Lord herein declaring the old Church, and the new to be one in him, and the Sacraments of both, to have himselfe for their signification, for the Sacrament began, as *They were eating*, that is, sitting still at table, and the Supper not closed. 2. For the nature of the action, it is required there be a Table prepared, and Elements ready to be made use of: For the first Supper, which is our patern, was celebrated at the same Table whereat the Passeover was celebrated, whereupon there were yet remaining Elements for eating, for this much is imported in, *As they were eating*. 3. It is requisite also, that the Minister of the Gospel and his

Flocke, so many of them as may communicate together at one Table at once, be assembled together, and joyntly set down together; for celebration of this holy Feast, for so was it in the paterne, *As they were eating, they*; that is, Christ as Minister, and his Disciples as the Flocke. 4. The fittest posture of the Communicants in the action of this holy Feasting, is social sitting together at the Lord's Table; for this was the behaviour of the first Communicants, the Lord began to give the Sacrament, *As they were eating*, that is, as they yet continued sitting together socially at the Table, materials for eating not being removed, during which time men are said to *be eating*. 5. The Elements of this holy Feast are onely Bread and Wine, for, *Christ took Bread, and the Cup*. 6. The part of the Minister is to take the Elements, and by the Word of Institution and Prayer to sanctifie, separate, and appoint them, for this holy and sacramental use, so much of them, and in so farre as they shall be imployed by the Communicants; for, *Christ blessed the Bread, blessed the cup*, and *gave thanks to the Father*. 7. The part of the Minister also is to break the Bread, and give it unto the community of the Communicants, with a command unto them in common, or in the plural Number, to take the Bread, and eat it; for Christ brake the Bread, and gave it to the Disciples; saying, *Take ye, eat ye*. 8. It is the part of the Minister to expone and declare with authority in the Lord's Name, what this Bread thus blessed, thus broken, thus given and taken doth signifie, exhibit and seal up by Christ's appointment, unto the believing Communicant; to wit, that *This Bread is Christ's Body*, which speech is to be understood, not physically nor miraculously, but judicially; that is to say, in the sense that civil judgement maketh the instruments of security of any thing, to be called by the name of it, and holden in law for it; and therefore as the instrumental Elements, whereby men are infeft in any house or land, or rent, being orderly given and taken, are by the appointment of mens law, the very house, or land, or rent, really, and truly in law made sure to the receiver, for all lawfull and profitable effects, before the Barre of civil Justice: so this Bread, thus given, and thus taken, is by the institution and appointment of Divine Ordinance, in a judicial sense, the very Body of Christ suffering, judicially and truly, or really in divine Law, made sure to the receiver for all profitable effects before the Bar of Divine Justice, and as the instrumental Elements of seising a man in a house, or land,

or

or rent, (such as are for example, cause a piece of earth, or a stone, or a staffe, or a penny) orderly given and taken, doe signifie, exhibit, and confirme in law a mans right and title unto such a house, or land, or rent more strongly, then if a man did take the house or land physically in his armes, if it were possible. So this bread by Divine Ordinance, doth signifie, exhibit, and confirme the Beleevers right and title unto Christs body, as suffering for the Beleevers redemption, more certainly and surely, then if Christs body suffering were physically imbraced by him in his armes, if it were possible: and therefore, as the instrumentall elements of civill infefment, in the termes of humane ordinance, and institution, are rightly called by the name of the lands disponed, so the Sacramentall element of bread is rightly called, *Christs body*, disponed in the termes of Divine Ordinance and Institution, which appointeth hereby right to be given unto us unto Christs body, as suffering for our redemption. 9. To assure us of full satisfaction and compleat furniture for eternall life, Christ our Lord hath not only taken bread in the Sacrament, but also hath instituted a cup, that is, both meat and drink, for certifying us, that we shall have compleat nourishment in him, commanding the community of the Beleevers, or Communicants, in the plurall number, to drink thereof; for, He also *tooke the cup, and gave thanks & gave it to them, saying, drink ye all of it.* 10. As it is necessary, that the people receive the Sacramentall bread with the exposition and declaration in the Lords Name, of what it giveth them right unto, by Divine Institution, so it is also necessary, that the people receive all of them the Sacramentall cup, with declaration of what it giveth them right unto by Christs Ordinance: for this cup, or wine in the cup, *is my blood*, saith the Lord, to wit, Appointed of me judicially to make you truly or really sure of your right unto my death and blood-shed, and unto all benefits bought thereof. 11. There is a Covenant of Redemption past between the Father and the Mediator Christ, wherein Christ was bound to lay downe his life, by the shedding of his blood to purchase to the Redeemed remission of sinnes: This is imported in the words of, *The blood of the Covenant for remission of sins*, shewing, that the Son had before promised to powre out his blood, for purchasing remission, and that the Father had granted remission upon this condition. 12. Christ did make his Testament before his death, and left remission of sinnes in legacy to his Redeemed people, namely,

to

to beleeving Communicants, This is imported in the words of a *Testament, for remission of sins.* 13. Christ did make his Testament two wayes, one in typicall promises under the Law, before he came in the flesh; and so also in types and figures he died, as it were, and was the Lamb slain from the beginning of the World: Again, He made his Testament after his Incarnation in plain and clear termes, after which he fulfilled the types of his death, and actually laid downe his life, for his Redeemed people, This is imported in the words; *New Testament in my blood shed*, Presupposing an Old Testament in the blood of typicall lambs, and other sacrifices. 14. Conforme to this two-fold manner of making of a Testament, there was also a two-fold manner of making of a Covenant of Grace, between God and the Church in her head Christ; one called, An *Old Covenant*, before he came of typicall promises, painfull and chargeable rites, and harder conditions to the externall Beholder; another after his Incarnation, called, *A new Covenant* of better promises, and more comfortable conditions, because now the dimnesse of the shadow is removed, the yoke of the ceremonies is broken, and the substance of the Covenant is more clearly seen, and this is imported in the word of new *Covenant*; for the word in the originall, which signifieth *Testament*, signifieth also *Covenant*, and is indifferently used for either, for the Testament and Covenant, is much of the same articles to, and with the same persons. 15. The Sacrament of the Lords Supper, is a seal of the new Covenant of Righteousnesse and eternall life by faith in Jesus Christ the Redeemer, this is imported in the words, *This cup is my blood of the new Covenant*, that is, It is the Seal of the new Covenant, whereby I make you sure right unto my blood, shed for remission of sinnes. 16. By the new Covenant of Righteousnesse, and Life through faith in Christ, sealed in the Sacrament, the Beleever getteth right unto the *Covenant of Redemption* made between God and Christ, to the behove of the Redeemed; this is imported in the words of *Testament* or *Covenant of Blood-shed*, to satisfie the Father; *for many, for the remission of sins.*

Vers. 29. But I say unto you, I will not drinke henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers Kingdome.

That

That our Lord may put upon his Disciples the impression of his death shortly to follow, and so both ingraft the doctrine of the Sacrament more deeply in them, and prepare them the better for his death, he sheweth them, that this was the last draught of wine he was to take in a Sacramentall way with them, and that the time was comming when he and his Disciples should in Heaven together be partakers of the joy, and comfort signified by this Sacramentall wine, which he calleth, *The drinking* of it new, or in the newnesse of the Spirit, and not in the oldnesse of the letter; for the externall Sacrament, and Sacramentall Elements, are at last to be abolished as old: But the Joy, and Life, and Honour signified by the Sacramentall Participation of them, shall never be abolished, shall never waxe old, but shall be fresh and new for ever. *Doct.* 1. Our Lord beside all other relations which he hath to the Sacrament, as the *Institutor* thereof, the *End* thereof, the *Thing signified* thereby, the *Minister* in the first celebration thereof is also a *Fellow-banqueter*, and communicant with us in his own way; for he did drinke of the Sacramentall wine, as it signified communion of Life, and Joy with us in Heaven, *I will not drinke henceforth of the fruit of the Vine, untill I drinke it new with you, &c.* 2. Whatsoever change is put upon the wine in the Sacrament, by instituting that it should signifie and seal up spirituall life and joy, yet after the sanctifying of it, and in the time of drinking of it by the communicants, it remaineth *Wine*, in the owne naturall properties, without being transubstantiat; for, *I will not*, saith he, *drinke of this fruit of the Vine henceforth.* 3. The drinking of the Sacramentall wine is a signe and pledge of our spirituall and new communion in life and joy in the Kingdome of Heaven, for Christ expoundeth it, saying, *Untill the Day that I shall drinke it new with you in the Kingdome of my Father.* 4. Christ will not be content to be without his Disciples in Heaven; for, *I will drink it new with you in the Kingdome of my Father*, saith he.

Vers. 30. And when they had sung an hymne, they went out into the mount of Olives.

This is the close of the whole action. *Doct.* 1. It is fit that God be glorified in the Assembly of the Church, by singing of Psalmes; and in particular, when the Sacrament of the Lords Supper is celebrate; for, *They did sing a hymn.* 2. How sad houres soever the Lord send unto us, it is our part always to sing his

praises,

praises, for the Disciples albeit they all knew that our Lord was presently to suffer, yet *They did sing unto God an hymn.*

*Vers.*31. Then saith Jesus unto them, All yee shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

Christ foretelleth his Disciples of their stumbling at his sufferings, and denying of him that night, according as was foretold, *Zach.*13.7. and that he would rise again from death, and would gather them unto him, and meet them in Galilee whether they were to flye: yea, and that he should be there before them. *Doct.*1. The afflictions for the Gospel may be such, as the stoutest Disciples may stumble at them, and fall at a time; for, *All ye shall bee offended, because of me*, saith he. 2. The visibility of the Church is not such, but that possibly open profession of the Gospel, and open communion of Saints may be interrupted by persecution; for it is written, *I will smite the Shepherd, and the Sheep of the flocke shall bee scattered abroad.* 3. Christ shall be victorious over the power of persecuters, and after a scattering, he will gather unto himselfe again the upright in heart: He giveth ground to us for so much, saying, *After I am risen again, I will goe before you into Galilee.*

*Vers.*33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should dye with thee, yet will I not deny thee: likewise also said all the disciples.

Honest Peter cannot beleeve such weakneſſe (at least) in himselfe, and therefore albeit forewarned the second time, hee speaketh stoutly, and so doe the rest of the Disciples also. *Doct.*1. Unexpert Christians can hardly beleeve themselves to be so weak

and

and sinfull, as the Lords Word sheweth them to be; but so much the more as they have an honest purpose to stand, they have fleshly confidence in their owne strength, and doe assure themselves that they shall stand in all assayes, howsoever others fall beside them; Therefore is it that Peter saith, *Though all men should bee offended, yet not I, although I should dye I will not deny thee*, and so *also doe the rest say*. 2. He that trusteth most to his own strength, is nearest unto the most fearfull fall; Therefore it is said to Peter, *Ere the cock crow, thou shalt deny me thrice*.

*Vers.*36. Then commeth Jesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit ye heer, while I goe and pray yonder.

Our Lords last sufferings may be for memories cause distinguished by the places wherein He sustered. First, In the Garden on mount Olivet, to *vers.*57. and next, in Caiaphas hall, to the end of this Chapter: our Lord taketh his eleven trusty Disciples with him into the Garden, where he knew the traitour with the enemies should shortly come to apprehend him, and acquainteth his Disciples with his purpose of going apart to prepare himselfe by prayer, for suffering. *Doct.*1. As the truth of the Gospel, so the right way of suffering for the truth, must be learned from Christ; Therefore our Lord taketh with him his Disciples unto Gethsemane, a Garden and place where he is to begin his last sufferings, that they might see how voluntarily and holily he addressed himselfe unto that service. 2. As we should not make ostentation of going to private prayer, so neither need we scrupulously to conceal our purpose when it may edifie; for Christ saith heer, *Sit you heer, till I goe and pray yonder*.

*Vers.*37. And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowfull, and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowfull, even unto death: tarry ye heer, and watch with me.

Out of the eleven Disciples, Hee chooseth three to be Witnesses of the hardest parts of his sufferings, even the same who were lately witnesses of his glorious transfiguration. *Doct.*1. Albeit

beit all the Redeemed be alike dear to Christ, yet will hee acquaint some with more deep passages of his sufferings then others, and readily such as he hath acquainted before with clearer sight of his Glory; as heer, *Hee took with him Peter and the two sons of Zebedee.* 2. Our Lord suffered for our sins, not onely in his body, but also in his soul, dolour and heavinesse in a measure unspeakable; *My soul* saith he, *is exceeding sorrowfull, even unto death.* 3. Our Lord kept back from his owne humane nature, the consolations of the personall union thereof with the Divine nature, so far, that he, *as Man*, did not despise the smallest mean of ease or relaxation that could be, but calleth for the company of his slipry Disciples; and heerby doth teach us in our sad perplexities to take the company of some of the Saints, to whom we may reveale our minde; for, *Tarry ye heer, and watch with me*, saith he to them.

Vers. 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it bee possible, let this cup passe from me: nevertheless not as I will, but as thou wilt.

Albeit their company could be of some use, yet but of small use to him, therefore he goeth on and prayeth *Dod.* 1. There is no ease to a perplexed soul, under the sense of wrath, till it bee alone with God, there it may sigh and groan, utter broken words, keep silence, or freely expresse it selfe, as it pleaseth without misconstruction; Therefore *He goeth a little from them, and fell on his face, and prayed.* 2. The sense of the wrath of God felt by Christ, and the weight of the curse due to our sins laid upon him, was so horrible, that his holy nature looking upon it, simply as it tendeth to the destruction of the creatures, could not but abhor it, and so wish to be rid of it, if it had been possible; therefore doth holy Nature say, *My Father, if it be possible, let this cup passe from me.* 3. The love that our Lord hath to our Redemption, and his speciall Covenant made with the Father, for the paying of our ransome, made him to subject his holy Nature and Will to that which otherwise it abhorred: therefore looking to the Fathers will, thus to expiate the sinnes of the Redeemed, he saith, *Nevertheless not as I will* (in an holy naturall choise) *but as thou wilt, let it be*, I voluntarily doe choose it, that is, according to the condition past between us, for redemption of the Elect, *Let me drinke this cup;*

and

and heer the merit of sin, the strictnesse of Divine Justice, the horrour of the wrath of God, with the weight of the curse, the mercy of God toward sinners, and the unspeakable love both of God and Christ toward the Elect, is to be seen lively set forth before us in our Lords passion.

Vers. 40. And he commeth unto the disciples and findeth them asleep, and saith unto Peter, What could ye not watch with me one houre?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Heer is a short breathing time after his wrastling, wherein hee commeth to his Disciples, whom no trouble could make him forget, because for them, and for the rest of his owne people these sufferings were sustained; and finding them asleep, he gently reproveth them, and exhorteth them to watch and pray, by three reasons: The first is joyned with a reproof, It is but an hour you have to watch, till you be yoked with a temptation, by occasion of my sufferings approaching; Therefore, why doe you not watch this one houre with me? The second reason, Except you watch and pray, you may readily come under the power of temptation, Therefore watch and pray, lest you enter into, or begin to come under the power of temptation. The third reason is, Albeit the *Spirit* or your renewed part be ready and willing to resist and oppose temptations, yet *the flesh* your naturall and unrenewed part is weak and ready to be overcome, Therefore watch and pray. *Doct.* 1. When we are in greatest danger, and matters most concerning us are in hand; when God calleth most for our service, and we have most need to watch, then are we readily most secure, as it fares with these Disciples whom Christ called to watch with him and now *findeth them asleep.* 2. Seeing we have no strength of our own to overcome temptations, the only way to prevaile, is to watch, and pray to God for assistance; therefore Christ saith, *Watch and pray, lest ye enter into temptation.* 3. Seeing the godly are in great part flesh and unrenewed, and so are easily insnared by temptations, The spirit, and renewed part hath so much more need of the helpe of spirituall exercises, for therefore Christ bids them watch and pray upon this reason, that how-

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soever the Spirit be willing, yet the flesh is weak.

40 *Vers.* 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy will be done.

43 And he came and found them asleep again, for their eyes were heavie.

44 And he left them, and went away again, and prayed the third time, saying the same words.

Our Lord's Agony, under the sense of Wrath and weight of the Curse due to our sinnes, is renewed again and again, while he is coming and going between his Father and his slippery Disciples, praying to the Father the second and third time, in the same words; for understanding whereof let us consider, that it standeth with the holinesse of humane Nature, so well to be naturally and necessarily sensible of pain and grief, as to be voluntarily patient under it; so well to tremble, and be feared for the Wrath of the Creatour; as to love to have his consolation, and to have joyfull communion with him, so well naturally and necessarily to abhorre, and seek to be rid of every thing which is destructive of it selfe, and separative from felt-joy in God, as to submit it selfe to whatsoever trouble or crosse, which it shall please God to lay upon it; and therefore it is alike agreeable to the holinesse of humane Nature in Christ to speak one word to the Father, in the Language of pure holy Nature, simply looking to what is destructive of Nature, and another word from holy voluntary resolution, subjecting the simple desires of Natures to the furthering of the supreme designes of the Creatour, and so it standeth well with his holinesse to say to the Father, as the Truth was, to this sense, This cup of thy Wrath is so horrible, and unspeakably terrible, that looking simply on it, I cannot be a man and not abhorre it, tremble at it, and be feared for it, and seek by all lawfull meanes to be rid of it, and to expresse so much of the simple desires of holy humane Nature in me, *Let this cup depart from me*; but seeing it is thy will, that by my sufferings measured out to me, as in a cup, the price of Redemption of the Elect shall be payed, *Let me have it, Thy will be done*, I consent unto it, I will the same which thou willest, give it to me; I will drinke it to

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the dregges. *Doct.* 1. Christ trode the Wine-presse of the Lord's Wrath alone, his own most intire Disciples could not so much as watch with him one hour, in his Agony: He cometh unto them thrice, and thrice *findeth them asleep.* 2. The measure of the Elect Wrath of God, and curse due to our sinnes, poured forth on Christ, was such, as holy Nature could not but be astonied at it, and dedare how much it was to be abhorred and eschewed: if love to lost soules had not made it tolerable; for it behoved to be fearfull and horrible, above all that we can imagine, which made the Son of God thrice to pray, *If it be possible, let this cup passe from me.* 3. Such is the love our Lord had to the Redemption of the Elect, that rather than we should not be sayed, he chose that the cup of Wrath due to our sinnes, should kill him; and therefore no other way of our salvation at this time being possible, love made him submit to the condition, and say, *Thy will be done.*

Vers. 45. Then cometh he to his Disciples, and saith unto them, sleep on now, and take your rest, behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise let us be going: behold, he is at hand that doth betray me.

The time of the Disciples preparation for the following temptation, being spent in sleeping, our Lord doth sharpely rebuke them, for losing the time so, and goeth on with them, to meet the Traitour, and the Souldiers with him, whom he knew to be approaching. In Christ's speeches we must look to his meaning, and not captiously misconstrue his words; for, *Sleep on now, and take your rest,* is a reproof, telling them they shall not be suffered any longer to sleep, or take rest, as that which followeth maketh plain. *Doct.* 1. When time granted to prepare us for triall, is mispent in sluggishnesse and carnal rest, the triall shall come upon us on a suddain; our carnal rest shall be taken from us, and we must rancounter with the trouble and triall unprepared as we are, as it fareth with the Disciples, to whom it is said, *Sleep on now, take your rest: rise, let us be going.* 2. Our Lord was not surprised in his sufferings, he is God, and knew perfectly whatsoever was to befall him; therefore said he, *Behold, he is at hand that betrayeth me.*

*Vers.*47. And while he yet spake, lo, Judas one of the Twelve came, and with him a great multitude with swords and staves from the chief Priests and Elders of the People.

48 Now he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

The Traitour cometh, and because it was night, and Christ was not known to the Souldiers by face; therefore he giveth them a signe, whereby they should know Christ. *Doct.*1. A man unrenewed of whatsoever gifts of learning, place in the Church, or relation to Christ, may become a mortal Enemy to Christ: for not onely the chief Priests and Elders do send out Souldiers to take Christ, but also one of the twelve Apostles, *Judas* turneth Traitour. 2. An Apostate from a good course, may readily become a Ring-leader to others in an ill course; for, *Judas here one of the Twelve cometh, and with him a great multitude.* 3. Dissemblers and hypocrites deal plainly among their followers, but among the godly they counterfeit, for unto the Souldiers *Judas giveth a signe*, whereby they shall really know Christ, that they may take him, but when he came to Christ, he saith, *Hail master, and kisseth him*, in dissimulation.

*Vers.*50. And Jesus said unto him, Friend, wherefore art thou come? Then they came and laid hands on Jesus, and took him.

Christ speaketh so much unto the Traitour, as might make him compare his pretence of friendship to his Master, with his intention of bringing Souldiers on him, and then he suffereth himselfe to be taken and bound. *Doct.*1. Hypocrites may deceive others and themselves, but cannot deceive God; for here Christ pineth his finger to this Traitours intention; saying, *Wherefore came you hither?* 2. To compare our profession with our practises, and our pretences with our intentions, is a mean to give us a right sight of our selves, therefore is it that Christ calleth *Judas, Friend*, in respect of his profession, and asketh him *why he came*, to put him

to

to look to his intention. 3. Christ being surety for the Redeemed who cannot defray their own debts, he behoved to answer unto justice for them, and therefore must he be *laid hands on, and taken.*

Vers. 51. And behold one of them which were with Jesus stretched out his hand, and drew his sword, and stroke a servant of the high Priests, and smote off his ear.

52 Then said Jesus unto him, Put up again his Sword into his place: for all they that take the Sword, shall perish with the Sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

One of the Disciples goeth about by the Sword to rescue Christ from suffering, and is reproved, 1. For doing so without a calling, 2. Because Christ could have helped the matter another way, if he had pleased, 3. Because the Scripture behoved to be fulfilled, which foretold of his sufferings, *Doct.* 1. Rash zeal is dangerous in Christ's matters, and gloss miscarrieth when it is followed, as here is to be seen, *One of Christ's followers engageth the rest, to resist* the Magistrate, with the present hazard of their life, and draweth on the blot of sedition upon Religion. 2. No man shall have thankes to fight for Christ without a warrant; for, to *Peter* Christ saith, *Put up thy Sword.* 3. They deserve to perish by the Sword, whosoever drawes the Sword, under whatsoever pretence, without God's warrant; for it is said, *They that take the Sword shall perish with the Sword.* 4. They do entertain wrong thoughts of God, whosoever go about to helpe their cause by unlawfull meanes, *Thinkest thou that I cannot helpe my selfe?* saith Christ. 5. When the Lord seeth it fit to glorifie himselfe, rather by the deliverance, than by the sufferings of his servants, he can finde meanes to save them, and hath Angels in abundance ready, if men should fail; for he saith, *Cannot I pray for legions of Angels?* 6. Our Lord suffered most willingly, with expresse purpose to fulfill the Scriptures, which do speak of the way of our redemption; for, *How*, saith he, *shall the Scripture be fulfilled, that thus it must be?*

*Vers.*55. In that same hour said Jesus to the multitudes, Are ye come out as against a Thief with swords and staves to take me? I sate dayly with you teaching in the Temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples forsook him and fled.

Christ cleareth himselfe, and convicteth his Enemies of an evil conscience in their apprehending of him; because albeit openly they could not challenge him, yet did they now in the night time come with armed men against him, as if he had been guilty of crimes, and a fugitive from the Law. Then after he hath thus convicted them, he yieldeth himselfe to them, according to the Scriptures: whereupon the Disciples flee. *Doct.* 1. To clear our own innocency, and to convince the adversary of wrong done to us, may stand well with readinesse to suffer; for Christ in yielding himselfe to suffering, giveth us example in both. 2. The conscience of a man's holy conversation by-past, is comfortable in the day of suffering, as Christ here comforteth himselfe, that they could lay nothing to his charge, save care and painfulnesse to save their soules, by *dayly teaching in the Temple.* 3. The course which Christ's Enemies do follow against him, bewrayeth them to have an ill cause and conscience; for they come now in the night, as against a Thief, and yet when he sate dayly teaching *in the Temple, they laid no hold on him.* 4. The Scripture is a fit mean to lead us by the stumbling blocke of the Crosse; therefore saith Christ, *All this was done, that the Scripture might be fulfilled.* 5. Resolution to suffer, will fail in the day of triall, except God give strength, as here is to be seen, *The Disciples who promised to stand fast, do all forsake Christ, and flie.*

*Vers.*57. And they that had laid hold on Jesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled.

These are Christ's sufferings in the Garden; now are set down his sufferings in *Caiaphas* Hall, together with *Peters* deniall; and first, an Assembly of Church-men are gathered at *Caiaphas* Houle to judge him. *Doct.* 1. God disposeth of the sufferings of his Martyrs,

eyes, as he seeth fittest for his glory; for these who are permitted to apprehend Christ, are not permitted to kill him in a tumultuous way, but must present him to judgement, before *Caiaphas*, and the Scribes and Elders assembled in *Caiaphas* House. 2. It is no new thing that such as are begun to persecute Christ in any degree, go on from one degree to another, as these men who were his adversaries in affection had spoken against him, and consulted how to take him, shall not now be rid of him, but he is taken and set before them in judgement, where his part and theirs also, his innocency and their cruelty may both be seen.

Vers. 58. But Peter followed him a farre off, unto the high Priest's Palace, and went in, and sate with the servants to see the end.

Peter followeth on, to wit, what should befall Christ. *Doct.* Albeit the evidences of love to Christ, may be cut off for a time, yet love cannot be rooted out of the heart of a sincere Disciple, for though *Peter* fled once, yet he followeth on again, and albeit he followeth afarre off, yet he seeketh to be where Christ was, that he might see the end.

Vers. 59. Now the chief Priests and Elders, and all the counsel, sought false witnesse against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes.

This corrupt Church-assembly is resolute to have his life, yet will they seek to keep a forme of Justice, and to lead Witnesses. *Doct.* 1. Malice against the Innocent is so shamefull a thing, that such as are most guilty of it, shun to seem guilty; as these men seek to have some appearance of Witnesses against Christ; and when they have found disagreeing false Witnesses, they do reject them, till they finde such false Witnesses, as might agree in one, and seem true. 2. Christ his greatest Enemies could finde no fault in him, but were forced to make that a fault which

was none, to wit, His foretelling of his own Death and Resurrection, which was the matter of his glory and our comfort, *Destroy this Temple, and I will build it in three dayes*, saith Christ; that is, Do your worst against me, in destroying the Temple of this Body of mine, and I will raise it up again the third day, which words the Witnesses do alter, and repeat them, as if he had promised to destroy the Temple of Jerusalem, and build it again in three dayes, and therefore are these men justly called here *False Witnesses*.

Vers. 62. And the high Priest arose, and said unto him, Answerest thou nothing? what is it, which these witnesse against thee?

Our Lord could have answered for himselfe, but because he stood in our room, he answered nothing, and was content to be condemned for our faults; though he was free of all sin in himselfe; as also, the matter witnessed was not worthy to be disputed, for presuppose he had said so, it was no matter of accusation, he had done greater miracles than to do this, yea the raising of his own Body promised by him, in case the Witnesses had faithfully reported his Words, was a greater Worke than the building of the Temple alleaged, always we learne, to his glory and our comfort, that against our Redeemer no more than this could be alleaged.

Vers. 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

The High Priest finding all matters witnessed, to be but trivolous, adjureth our Lord to confesse, whether he were the Christ the Son of God. *Doct.* 1. The Messiah by the Jews own acknowledgement behoved to be the Son of God; for, *Tell us*, saith the High Priest, *whether thou be the Christ the Son of God*, importing that the promised Messiah, or Christ was to be no other than the Son of God. 2. The wicked labour to make the fear of God a trap to take the Godly, when they cannot otherwayes overtake them, *I adjure thee by God, to tell us*, saith the High Priest. 3. Profane and crafty men stand not to take the Name of God in vain, when it may serve to their own ends; for, *I adjure*

thee

ve by the living God, saith the High Priest, when he mindeth nothing but to make the answer a snare.

Vers. 64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven.

Christ avoweth himselfe to be what the High Priest had said, and forewarneth them all, that though he was to them a despised man, yet should they see him to be the Son of God, and Judge over them at the Day of Judgement, and so in a manner summoneth them to answer at his Tribunal that Day. *Doct.* 1. That *Christ is the Son of God*, is a Truth judicially deponed by himselfe, being adjured to answer upon his Oath, and being now ready to die: for, *Thou hast said*, saith he; or, I am the same whom thou inquirest for. 2. Such as will not receive Christ's Word as Divine, shall be forced to acknowledge his Power to be Divine; for thus saith he, Nevertheless (or though ye believe me not) yet *Ye shall see the Son of man sitting on the right hand of Power*: and this in part came to passe, first in his Resurrection, next in his Spirit poured forth on the Apostles; thirdly, in the conversion of multitudes of soules; and fourthly, in overthrow of the Jewish Church and Nation, in their own time, not long after. 3. Such as will not acknowledge Jesus to be the Son of God, for their salvation, shall see him come to judge them at the last Day; for, *You shall see me coming in the clouds of heaven*, saith Christ.

Vers. 65. Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need we of Witnesses? behold, now ye have heard his blasphemy.

66 What thinke ye? They answered and said, he is guilty of death.

67 Then did they spit in his face, and buffetted him, and others smote him with the palmes of their hands.

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

This good Confession of Christ is counted Blasphemy, and he therefore condemned, buffetted, spitted upon, and mocked. *Doct.* 1. A man given over to unbelief, though he pretend to desire to know truth, yet will he not believe when truth is told him, (no not when it is confirmed by the oath of him who cannot lie, and when it is proved by many miracles) but he will affront his own conscience in all this; as here, *He hath spoken blasphemy said the high Priest*, when Christ had told the truth, which before was proved by his Workes, and was undertaken to be proved yet more. 2. Profane and graceless Hypocrites, when it may serve their turne, will put on the maske of marvellous zeal to the glory of God; as here, *The high Priest doth rend his clothes, and saith, You have heard his blasphemy.* 3. Partiality and malice, in Christ's cause especially, can hardly be hid; for, the High Priest even when he will seem to do justice, doth first condemne Christ of blasphemy, and then *asketh the voices of the councel.* 4. Assemblies and Councels may erre so farrey as to agree in one to condemne Christ to death; for here this Councel answered & said, *He is worthy of death.* 5. Albeit Christ be most free of Blasphemy, and of all sin; yet because they in whose room he did stand, are guilty of it, and of all sort of sin, therefore it is provided by Divine Justice, that Christ shall be condemned for our cause; and sentence given thus, *He is guilty of death.* 6. What must we be worthy of, when Christ is spitted upon, buffetted, blind folded, and mocked for our cause?

Vers. 69. Now Peter sate without in the Palace: and a Damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

How Peter denied Christ thrice, and then repented, is set down to the end of the Chapter: wherein we learne, 1. That it is dangerous to be in the place with, and company of Christ's Enemies, without a speciall calling; For the occasion of *Peters* being tempted, *was his sitting in the high Priest's hall.* 2. A small blast of temptation is sufficent to overturne a man, who is puffed up with confidence of his own strength; as here, *The voice of a damsell overturneth Peter.* 3. The shifting of a confession for Christ when it is requisite, is in effect a denial of him; for, *Peters*

ing saying, *He knew not* what the damsell said, is called heer, *A denying*.

Vers. 71. And when he was gone into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denyed with an oath, I do not know the man.

The second denyall followeth: Wherein learn, 1. That when temptation doth prevail, change of place will not hinder the tempter to pursue the victory, hee will follow on and presse his point, so long as the sicknesse and sin doth adhere; for, *Another damsell is set on worke by Satan to tempt Peter, where he goeth out into the porch.* 2. Sin groweth by degrees from the time that a man falleth therein, till he repent, he still groweth worse; for, *Now Peter denyeth expressly, and with an oath that he did not know Christ.*

Vers. 73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the cocke crew.

This is the third denyall, Wherein learn, the horrible tyranny of Satan, and unspeakable weaknesse of a sinner left to himself, still Satan draweth men unto deeper and further sinning; and the sinner, as he is more tempted, sinneth more: for now standers by do fall on Peter, and presse him yet more, and he at last denyeth *with oaths, and cursing of himself, if he knew Christ*, This was a pitifull spectacle.

Vers. 75. And Peter remembred the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

After this fearfull fall, the Lord raiseth Peter up again, by bringing to his remembrance the words which he did not beleeve till now; and by this means he worketh repentance in him. *Doct.* 1.

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The Elect may fearfully fall, but cannot fall away utterly: for Peter by temptation is driven to deny the Lord, but doth not lye still in the sinne. 2. As the forgetting of the Lords word, openeth the door to temptation, so the calling of it to remembrance, mixed with faith, is a means of repentance: for ere Peters repentance be mentioned, it is said, *Peter remembred the word of the Lord.* 3. Sincere repentance weepeth seriously, and in secret: as heer, *Peter went out* when he repented, *and wept bitterly.*

CHAPTER. XXVII.

After Christ is delivered unto Pilat, Judas hangeth himselfe, and leaveth the money to the Priests to be disposed of, vers. 10. *Pilate examineth Christ, and without cause condemneth him, and delivereth him to be scourged and crucified,* vers. 45. *after which Christs Godhead is more manifested, and he is buried with some respect.*

Vers. 1. WHen the morning was come, all the chiefe Priests and elders of the people, took counsell against Jesus to put him to death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

THe corrupt Church men having unjustly condemned Christ, doe seek now to put him to death by the power of the civill Magistrate. *Doct.* 1. The wicked are exceeding watchfull and painfull to accomplish an ill turn, especially against Christ, for late at night, and early in the morning, are the chief Priests and others busie to have Christ put to death. 2. It is no new thing to see corrupt Church governours abuse the civill Magistrate, in execution of their unjust and cruell conclusions, as heer the Priests and Elders *Deliver Christ bound to Pilate the Governour.*

Vers. 3. Then Judas which had betrayed him, when he saw that he was condemned, repented himselfe, and brought again the thirty pieces of silver to the chief priests and elders,

4. Say-

4. Saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Now Judas his conscience is wakened, but out of time, whereupon he confesseth his sin to them who insnared him; but finding them so despise him, he casteth back the price of his treachery, and hangeth himself. Doct. 1. Though before a sin be committed the bait and allurement is only seen, and the conscience blindfolded, kept captive, and benummed; yet after sin is committed, it shall be wakened at last, and see the uglinesse of sin discovered, for as Judas seeth now, and saith now, that *He hath betrayed the innocent blood.* 2. When the evill of sin is discovered, then is the naughtinesse of every inducement unto it discovered also; and the grief is more then any gain or pleasure inducing unto it can counterballance; for Judas now counteth little of the thirty pieces of silver, bringeth back the price, and *casteth it down in the Temple.* 3. Such as sin by the inducement of others, need not look for comfort from the instigers of them unto it, but must bear the guiltinesse of it alone; for when Judas regrateth his sin to the Priests, *What is that to us?* say they to him, *see thou to that.* 4. When Justice pursueth the sinner, and he flyeth not to Gods mercy in Christ, there needeth no other Judge, or witnesse, or Barrister against him, but his owne Conscience only; it is sufficient to convict, condemne, and torture him so, as he will chuse to strangle himself, rather then indure the vexation of it: for, Judas being forsaken of those who insnared him in the sin, goeth not to God, but *departeth and hangeth himself.*

Vers. 6. And the chief Priests took the silver pieces, and said, It is not lawfull for us to put them into the treasury, because it is the price of blood.

7. And they tooke counsell, and bought with them the potters field to bury strangers in.

8. Wherefore that field was called, The field of blood unto this day.

This

This cursed money, the Priests will not bring into the Treasury of the Temple; but doe imploy it in a charitable work, to buy a buriall-place for strangers, by which means a Prophesie of the Scripture is fulfilled in Gods providence. *Doct.* 1. The Lord will have no offering made unto him, of that which is not a mans own, and that in such a way, as may be free of all appearance of allowing of mens unjust or dishonourable gaine; for, *It is not lawfull*, say they, Deut 23.18. *to put this money into the Treasury.* 2. It is no new thing to see Christ his most cruell adversaries deep in hypocrisie, pretending to be feared to offend in the leaft things; as these men stand not to give Judas a hire, to betray Innocent blood, but will not meddle with the gain, when it is cast back. 3. Hypocrites even when they are deepest in a mischiefe, will seek to hide their course with seeming to doe some good work, as these men will be charitable to the poore, in buying a Buriall-place to the strangers, with the price *of Christs Blood.* 4. The Lord can make the Mask of mens hypocrisie the speciall Means to discover them, as heer these wicked Priests doe seeke to hide their cruelty against Christ, by seeming to be charitable, in buying the potters field, for burying of strangers, with the price of Christs life; and in Gods providence it is turned to the contrary, that this field should in all time comming bear the name of their bloody bargain made with Judas; for, the field was called, *The field of blood unto this day*, saith the Evangelist.

Vers. 9. (Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, And they tooke the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10. And gave them for the potters field, as the Lord appointed me.)

The Evangelist doth observe the Lords over-ruling providence, who by this means, fulfilled the words of the Prophet Zachary, *chap.* 11 *vers.* 12. where the Lord complaineth of the ungratitude of the people, who accounted lesse of all his personall care over them, then ordinarily men doe account of their basest servants, on whom they will, one way or other, in a short time bestow more then what they doe prise all the Lords labour on them to bee

worth;

worth, and withall the Lord foretelleth that at length they should put no other price upon him, when he should come to be bought and sold among them, save thirty pieces of silver, with which money should be bought the potters field, for a memoriall unto all ages of their undervaluing of him. As for the calling of the Prophet Zachary by the name of Jeremy, albeit it were presupposed that this verball mistake did creep into the Text, by the inadvertance of the first transcribers of the Evangelists copy, yet this is no materiall depraving of the Text, but such an accident of the letter only, as any intelligent reader being acquainted with Scripture, could easily satisfie himselfe into, calling to minde the place of Zachary, where this is written: but seeing it is noted, that the Hebrews usually were called by divers names, it is most reasonable to affirme that Zachary was also called Jeremy, seeing in the Scripture we finde him called by both their names: In the inscription of the Prophesie, he is called Zacharias, and in this Scripture Ieremias; now the Spirit who dyted the Scripture, knew his names best of any: As for the citation of the words, it is severall times observed before, that the Evangelists stood not upon letters and syllables, but tooke hold of the sense, in so far as concerned their present purpose. *Doct.* 1. The pastorall care which God manifested over his people by his Ministers, is of lesse value to misbeleevers, then the basest service of any tradesman; for Christ, and all the works done by his Ministers, are not valued above thirty pieces of silver *By the children of Israel.* 2. The stumbling block of the indignities done to Christ, are best removed, when we consider that they were all foretold in Scripture, for so doth the Evangelist ward off the offence of the Crosse, by telling of us, that thereby *Was fulfilled what was spoken by the Prophet.*

Vers. 11. And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

What our Lord suffered before the Civill Iudges, is heer set downe, and first of what things he is accused: wherein observe, 1. That as Christ is brought before the Ecclesiastick Court, so also before the Civill; and as he is charged before the high Priest of blasphemy, which is the summe of all sinnes against the first Table; so is he charged before the Civill Iudge of sedition and treason,

treason, the summe of all sinnes against the second Table: That he might bear the imputation off, and take away all our sins, both against the first and second Table, and prevent our arraignment before the justice seat of God; for heer while he stood before the Governour, he is asked, *Art thou the King of the Jewes?* as if heer had usurped an earthly Kingdome, to the prejudice of Cesar. 2. There was not so much as a probable appearance of sedition in Christ but a meer calumny alledged; Therefore Christ answered, *Thou sayest*, that is, *so thou alledgest*.

Vers. 12. And when he was accused of the chief Priests and elders, he answered nothing.

13. Then saith Pilate unto him, Heaest thou not how many things they witnesse against thee?

14. And he answered him to never a word, insomuch that the governour marvelled greatly.

Christ being accused of many things, answered not, partly because the contrary was notourly known, and the conscience of the chief Accusers did answer for him; and partly, because he had taken on him to stand in our room, and to bear our sins: therefore he held his peace, as in some sense guilty, in our name of all, though free in himself. *Doct.* 1. Never was there such a person arraigned before any Court as Christ, so Innocent and Willing to be condemned, as guilty of other mens faults, for he loved our Justification, more then his own Reputation; no wonder therefore *that the Governour wondered greatly*. 2. There is more honesty to be expected of heathen men and pagans, then of corrupt professours, for the chief Priests and elders do loaden him with false imputations, but Pontius Pilate will not admit the accusation, till he hear Christs answer.

Vers. 15. Now at that feast the governour was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barrabas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release

release unto you? Barrabas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him.

Pilate seeketh indirectly to set Christ free, knowing in his conscience that they had delivered him for envy, and not for any fault in him: and this he doth by making use of an unwarrantable custome of releasing at the Feast some notable prisoner, whom the people should chuse. *Doct.* 1. It is a notable providence that Christs sufferings were at the time of the feast of the Passeover; for then were all the Jews gathered together unto Ierusalem, then was a confluence of all sorts of people from all Countries about, whereby Christs sufferings might be the more publick, and the type of the sacrificing of the Paschall Lamb, more notably fulfilled; Therefore it is marked that, *It was now the feast*, to wit, Of the Passeover. 2. It is no new thing to see corrupt customes, prejudiciall to Iustice, to creep in among people, and to be kept for gratifying of people, as heer the governour was wont to *Release a prisoner unto the people, whom they would.* 3. Carnall men use not to resist sin directly, but to go about to shift it by, if they can, without the losse of credit or profit, or any other beloved lust, for when Pilate should have expresly dealt for Innocent Iesus, hee proponeth to the people their choise, whether *They will have released Barrabas or Jesus.* 4. As avarice is one, so envy is another of the sins which killed Christ, as avarice is ready to sell Christ, so is malice and envy to pursue Christ to the death: as Iudas his avarice is already manifested, so now the *Priests envy* is made manifest also; for, *Pilate knew that for envy they had delivered him.*

Vers. 19. When hee was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to doe with that just man; for I have suffered many things this day in a dream because of him.

A speciall warning is given to Pilate from his wife, to beware to condemne righteous Christ. *Doct.* 1. It was necessary that by all means the Righteousnesse of Christ should be born witnesse unto, that in his condemnation, not for his owne sins, but for ours, our justification from sin might shine the more cleerly, there-

fare among other testimonies of Christ's innocency, *Pilat*'s Wife extraordinarily moved, sent unto *Pilat*, saying, *Have nothing to do with that just man.* 2. How natural soever Dreames are; yet God hath a hand in them, and sometime in a special manner doth make use thereof for notable ends; as here, *Pilat*'s Wife is troubled in her sleep, about the Wrongs done to Christ, and *Pilat* the Iudge hath advertisement hereby, so as in God's providence *Pilat* was moved, though not to set Christ free from suffering, yet to absolve him of all fault laid to his charge.

Vers. 20. But the chief Priests and Elders perswaded the multitude that they should aske Barrabbas, and destroy Jesus.

21 The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barrabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governour said, Why, What evil hath he done? But they cried out the more, saying, Let him be crucified.

The people choose *Barrabbas*, and refuse Christ by their Rulers perswasion. *Doct.* 1. Wicked men have a greater hatred against Christ, than against the most vitious amongst them, as here they aske *Barrabbas* to be saved, and seek that Christ may be destroyed. 2. Wo to the people when their Leaders are corrupt, for then shall they be tempted by wicked counsel; and wo unto them yet more, if they follow their wicked directions, for so may they be led with these cursed Jewes to preserve *Barrabbas*, and destroy Christ. 3. Halfe friendship, like warme affection toward Christ, wily working for him, so as men who are Christ's adversaries, may be pleased also, may well shew the righteousnesse of Christ's cause, but cannot deliver him, or his servants from suffering, nor exempt the cold-rise friend from sin; therefore either must a man be a right down friend, plain, and franke for Christ, or nothing. *Pilate* wiles striving to save Christ, and to please the people also, do not serve the turne, but do rather ensnare him, and

image Christ's adversaries the more; for, *They cried out the more, Let him be crucified.*

*Vers.*24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the bloud of this just Person, see ye to it.

Pilat overcome with the temptation of pleasing the People, first absolveth Christ, and then yieldeth him over to the fury of his adversaries, and wil have them only to be guilty of his death. *Doct.*1. He that is not resolute to resist sin upon all hazards, will yield to it at last, as *Pilat* doth here. 2. Ignorant men are easily deceived, counting themselves free of such sinnes, as men, or inconveniences from men do presse them unto, as *Pilat* is here; for because the People made a tumult, he *washeth his hands, and saith, I am innocent of the bloud of this just Person.* 3. Whatsoever be the fault of instruments in a wicked deed, the prime Authours and instigatours have the chief guiltinesse; therefore not without ground saith *Pilat* to the Iewes, *See you to it.*

*Vers.*25. Then answered all the People, and said, His bloud be on us, and on our children.

The mad People, deluded by their Leaders, take on them the guilt without fear. *Doct.* The stupidity of a misled conscience is fearfull, when it is most deep in guiltinesse, it dare defie God's Iustice, in the opinion it hath of its own innocency, as here the People answer *Pilat*, *His bloud be upon us*, wherein their mouth doth pronounce their own doom, and Wrath is from that time come on them unto this day.

*Vers.*26. Then released he Barrabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Thus is Iesus absolved from all guiltinesse in himselfe, and declared in the face of his Accusers to be a just Person, and yet is he dealt with as a guilty man, scourged and delivered to be crucified, wherein we must look up unto the dispensation of a higher Iudge, (who had the sinnes of the whole Elect in a Roll, to charge upon him, and now to exact of him above what he had

already suffered, yet more satisfaction to justice, for the full Redemption of his People) that so we may behold him, as he is, to wit, the eternal, and onely begotten Son of God, in his humane Nature suffering, according to the paction of Redemption past between him and the Father, all that Iustice could crave for the expiation of our sinnes, and purchase of righteousnesse and life eternal unto us: and to this end we must take along with us in all Christ's sufferings, 1. The consideration of the worthinesse of the person who is surety suffering for us; that he is the Lord God Almighty, filling the whole Earth with his Glory, the Redeemer and holy One of Israel, personally united with our Nature, now upon him while he standeth before *Pontius Pilat.* Secondly, The consideration of the fearfull and horrible deservings of sin in us, which calleth for our everlasting torment, with the curse of God upon us. Thirdly, the consideration of the strictnesse of Divine Iustice, which will have sin punished condignly, and will neither quit the sinner without a ransom, nor the Redeemer without full satisfaction and punishment, equivalent to the principal Debters deservings. Fourthly, the consideration of the wonderfull grace of God, who is content to take satisfaction unto Iustice for the sinnes of men from one man in name of all those, for whom he offereth to satisfie. Fifthly, the consideration of the unspeakable love of God, who giveth his own eternal Son to be the man, who shall pay for the rest of the adopted children. Sixthly, the consideration of the meeknesse and patience of our dear Lord and Saviour Iesus Christ, who loved us, and gave himselfe for us, even to the cursed Death of the crosse, yea to be made a curse for us, that we might obtain the blessing of righteousnesse and eternal life through him: if these considerations go along with us, we shall see our selves worthy for ever of the shame and torment which our Lord endured for a short time, and we shall see Christ in his deepest humiliation shining gloriously in our eyes; our faith shall finde food, and our sinnes shall finde poyson in the sufferings of our Redeemer. *Doct.* 1. Such as thinke they cannot stand, except by the good will of Princes or People, whensoever they are put to declare themselves, whether they love Christ or the World better, will certainly choose to please Princes or People, whatsoever may become of Christ, as here the People will have *Barrabbas* set free, and Christ executed to please their Rulers; and *Pilat* will both release *Barrabbas*, and scourge Christ, to

give

give unto the People *satisfaction.* 2. It is no wonder that Christ's Servants finde hard measure of men at the Barre of Iustice; for, no fault is found in Christ, *And yet he is scourged, and delivered to his Adversaries to be crucified.* 3. Christ's Servants should resolve after lesser sufferings, to endure yet more, and at last to suffer death, for Christ after suffering of many things is scourged, and then *delivered to be crucified.* 4. Our sinnes deserve to be punished with extremity of pain and torment, and with extremity of shame and disgrace; for our Redeemer behoved *to be scourged and crucified* also.

*Vers.*27. Then the Souldiers of the Governour took Jesus into the common Hall, and gathered unto him the whole Band of Souldiers.

28 And they stripped him, and put on him a Scarlet Robe.

29 And when they had platted a Crown of Thornes, they put it upon his Head, & a Reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jewes.

30 And they spit upon him, and took a Reed, and smote him on the Head.

31 And after they had mocked him, they took the Robe from off him, and put his own Raiment on him, and led him away to crucifie him.

While the crosse is making ready, the Souldiers fall on Christ, and abuse him dispitefully. *Doct.*1. When Governours and great men are against Christ, no wonder to see their Servants against him also, and to go about to please their masters by wronging of Christ's members; for here, *The Souldiers of the Governour* gather together to take their sport in abusing Christ himselfe. 2. As the Doctrine of Christ's God-head is counted Blasphemy by the corrupt Church-rulers. *Chap.*26.65. So is Christ's spiritual Kingdom mocked by graceless States-men, and Servants of civil Rulers; the Souldiers of the civil Governour, here do make a laughing stocke of Christ, the King of the Iewes, offering him a Souldiers coat for a Robe, a Reed for a Scepter, Thornes for a Crown, a mocking Becke for Reverence, spitting on his Face

for a Kisse of love and subjection, and smiting on the Head for loyalty and service; but so behoved our pride and vain-glory to be punished and expiat. 3. The malice of Christ's Enemies will not be satiat with lesse than Bloud, for when they have mocked Christ, and shamefully used him, *They led him away to be crucified.*

Vers. 32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his Crosse.

Our Lord was so exercised in the Garden through agony of Spirit: so tossed all the night with the Souldiers: so agitate and vexed before the judgement seat of *Caiaphas* and *Pilat*, so sore spent by scourging, by buffeting, by piercing of his Head with Thornes, that now there remained not so much natural strength in his Body, as to bear the tree of the crosse through the way unto the place of execution; therefore they finding one *Simon* of Cyrene by the way, coming from his worke in the field, they compell him to bear Christ's crosse. *Doct.* 1. It was not by any humane strength that Christ did bear the weight of the curse of God, due to our sinnes; for as his body, so also his natural strength of body was like another mans; and here he who upon the tree of the crosse bare our sinnes (which are of more weight than all the mountains, and the sand of the Sea) hath not so much natural strength, as to bear that tree unto the place of execution? for *Simon* a fresh man, *must bear it after him.* 2. The death of the crosse was so shamefull, so abhorred, and so cursed a death, that none of all the multitude which followed him would touch the crosse, but *Simon must be compelled to bear it.*

Vers. 33. And when they were come into a place called Golgotha, that is to say, a place of a skull.

Followeth that which our Lord did suffer in Golgotha, or Calvary: (to which place, the skuls or powers of malefactours executed, there to be seen, apparantly did give the name) a filthy place without the Town, as was fore-signified by the offering of these beasts which were burnt without the campe. *Doct.* Our sinnes deserve that punishment should be poured in upon us by the conduit of every sense, that as we have abused all our senses unto sin, so we in every one of them should be tormented, for beside weari-

nesse

ness and much pain, the place of Christ's execution *is Golgotha*; where the sight of dead mens bones formerly executed as malefactours, and the scent of their rotten reliques might offend both his sight and smell.

Vers. 34. They gave him Vineger to drink, mingled with gall: and when he had tasted thereof, he would not drinke.

A further degree of suffering, is his thirst, which he could have willingly quenched with water, but they gave *Him vineger and gall to drinke*; no wonder he was thirsty, being now spent with his bloudy Sweat and Agony in the Garden, being tossed and toiled all night, scourged and beaten, and burdened with the crosse, and such like other exercises. *Doct.* 1. For our abuse of meat and drinke, and to the end that liberty might be purchased unto us to eat and drinke the Sweet with God's blessing, Christ our Lord is put to thirst, and not so much as a cup of cold water is furnished unto him, but in stead of the common favour of some refreshfull drinke usually granted even to Malefactours, the Father out of justice, and his Enemies out of malice, *Give unto him to drinke Vineger mixed with gall.* 2. Our Lord how great soever his pain was, was so patient in his suffering, that he would not hasten his own death by such a drinke; therefore, *Having tasted thereof he would not drinke*, thereby also teaching us, that no pain nor misery should make us so impatient, as to do any thing which may shorten our life.

Vers. 35. And they crucified him, and parted his garments casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my Garments among them, and upon my Vesture did they cast lots.

Our Lord's Enemies go on to fulfill their malice, mean-time they do nothing but what was agreed upon in the counsel of God, and was foretold in the Scripture. *Doct.* 1. No other death could satisfie mens cruel malice, or God's justice, or was fit to deliver us from the curse of the Law due to us, except the cursed death of the crosse, therefore *they crucified him.* 2. Though the death of the crosse had in it shame abundant above all other sorts of death, yet for satisfaction of justice, for expiation of our abuse of

apparel, and for purchasing unto us not onely liberty, with God's blessing, to put on comely raiment, each man according to his place; but also to cover our sinfull nakednesse with righteousnesse and glory; our Lord was *stript naked, and his garment parted in his sight.* 3. It is necessary in looking upon our Lord's sufferings, that we keep our eye upon the determinate counsel of God, and upon the Prophesies, and Types, foretelling the sufferings of the Messiah, that we may be kept from stumbling at the crosse of our Lord; for this was done, that what was typified in the spoliation of *David's* goods, might be literally fulfilled in Christ, *They parted my garments among them.*

Vers. 36. And sitting down they watched him there:

It was necessary, that Iesus being nailed on the crosse, should lay down his life, and that we should be certified of the compleat payment of our ransome, therefore malice on mens part, and divine justice and Wisedom on God's part, do provide for a guard to secure the crosse, and to be Witnesses of the certainty of our Lord's suffering. *Doct.* God so disposeth of matters, that when his Enemies are doing their worst against him, they are doing most for him, contrary to their minde; therefore it is marked, that, *They who crucified Christ, sate down, and watched him there.*

Vers. 37. And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWES.

It was ordinary to put the cause of mens crucifying over their head upon the crosse, for the clearing of justice, and shaming of the condemned: but here is a Superscription put over Christ's Head, intended for shame, namely to brand him falsly with the calumny of usurpation of an earthly kingdom, yet it tended indeed to his glory: for Christ is indeed Jesus the Saviour, indeed *a King*, and specially *of the Jewes*, or the true Israelites of God. *Doct.* 1. All the shame which men could devise against Christ, is matter of his glory, the mouthes and hands of the wicked are so ruled by God, that when he pleaseth they shall honour him, nill they will they, as the Inscription of the crosse is here a crown of glory to Christ. 2. No wonder to see Christ's Servants charged of Treason, when we see what the wicked made to be Christ's duty.

3. Christ

3. Christ died for no fault in himselfe, for even his ditty was no fault, and *Pilat* absolved him.

*Vers.*38. Then were there two Thieves crucified with him: one on the right hand, and another on the left.

There are here two Thieves crucified, to bear Christ company, and he is set in the midst as a greater malefactour than either of them. *Doct.* 1. Though humane justice could not charge Christ as a sinner, yet our sinnes being imputed, that he might bear them on the Tree, divine justice can well put our Cationer with his own consent, in the chiefest room of sinners; for here is Christ reckoned among Thieves, Robbers, Throat-cutters, Traitours, and *is executed in the midst of them.* 2. No wonder that Christ's Servants (how innocent soever) be accounted of, and used as malefactours, seeing Christ is crucified between two Thieves. 3. Wonderfull is our Lord's love, who is contented to be used as a malefactour, that we malefactours might be set free.

*Vers.*39. And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe: if thou be the Son of God, come down from the crosse.

When malice hath done what it can to Christ's Body, now Satan in his instruments, maketh assault on his minde, by mocking his holinesse and fellowship with God, and so will God's justice have it, that our sinnes may be condignly punished in Christ's person. *Doct.* 1. It is the top and height of affliction, to be mocked in trouble; for here cruel mockings are marked as the cap stone of the malice of Christ's Enemies. 2. The affliction of the most vile malefactour will finde more compassion and humanity from beholders, than Christ or his followers; for, *They who go by, reuile none of the Thieves on the crosse, but Christ onely.* 3. How unjustly soever Christ or his Servants be condemned of men, the World will hold all accusations of them to be true, as here, the deposition of false Witnesses is made a reproach unto Christ, *Thou that destroyest the Temple*, say they. 4. The World doth

thinke that the crosse and fellowship with God, cannot consist together; the crosse so blindeth their eyes, that they cannot see the glory of the Saints, as here they think Christ cannot be God's Son, because he is crucified, No wonder that in trouble the adoption of God's children be questioned also, *If you be the Son of God*, say they. 5. No proof of the Saints interest in God, will suffice Satan and his instruments, except they will give such evidences as he and they do prescribe, and which cannot be given without sin and offending of God; for, *If thou be the Son of God*, say they, *come down from the crosse*. 6. No temptation so sore, no dart so poysonable as is the question of the grounds of Faith, *If thou be the Son of God*, is the sharpest arrow which Satan could shoot.

Vers. 41. Likewise also the chief Priests mocking him, with the Scribes and Elders, said,

42 He saved others, himselfe he cannot save: if he be the King of Israel, let him now come down from the crosse, and we will believe him.

43 He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God.

In the mocking of the chief Priests, and Scribes, and Elders, here marked, as a higher degree of insolent insulting over Christ, Learne, 1. That the opposition which men of place and understanding do make unto Christ, and the Wrongs which they do, are observed of God, and agreed by the gifts, office, and place, which they have above the rest of the People, as here such men are marked by themselves, with a special description of them, *The chief Priests mocked him*. 2. Present sufferings do blinde worldly mens eyes so, as they can neither see the glory of the Saints by-gone, nor to come; for all Christ's Miracles and Evidences of his being the Saviour of others, are counted nothing of now, by these Wretches, because of his sufferings, and yet in these sufferings Christ was doing the part of a Saviour, more than in any of his miracles, for not his miracles, but his sufferings, are the price of our redemption. 3. The most vile and wicked reprobates will offer to believe, upon such conditions as they themselves shall prescribe unto God, as here these men do, but they who will not believe upon the grounds of Faith, offered

unto

unto them, shall not have any such grounds as they would be at, *Come downe from the crosse*, say they, *and we will beleeve him*, but Christ will not come downe, till he satisfie justice for us. 4. It is the nature of misbeliefe to esteem little of whatsoever God hath said or done, except he satisfie present demands, and take orders and direction from the misbeliever, *Let him come down now, and we will believe him: He saved others, himselfe he cannot save*, and such like say they. 5. The world will not believe that Gods love toward a man, and the subjection of him unto trouble till he dye, can consist together; Therefore, *Let God deliver him*, say they, *if he will have him*. 6. The world count faith in God, which indureth longer then Prosperity lasteth, or then Prosperity may be had in this life, to be but fancy; Therefore mockingly, say they, *He trusted in God let him deliver him now*: as if they said, His trust is nothing, if he be suffered to dye on the Crosse. 7. The point of truth, which the divell and reprobate men can least endure, is the Doctrine of the God-head of Christ, which is the Rock whereupon the Elect are builded; Therefore, say they, *He said I am the Son of God*. This point among all did gall them most.

*Vers.*44. The theeves also which were crucified with him, cast the same in his teeth.

Christ suffereth at the hands of these that were crucified with him: it is not unusuall in the Scripture to speak indefinitly of a plurality, that which is to be instanced of any one of that sort: for the meaning is, that not only common beholders, and formerly knowne enemies did mock our Lord, but also the two theeves hanging now on the crosse beside him, justly condemned for their robbery, was not free of mocking the innocent Son of God, for one of them did cast the same *scoffe in his teeth also*. *Doct.* 1. It is no wonder to see the innocency of Christs followers mocked by rascals, for our Lord did suffer cruel mocking by a condemned robber. 2. Straits and torment will not tame a reprobate, even in the threshold of hell he will blaspheme God, without a cause offered, as heer is to be seen.

*Vers.*45. Now from the sixt houre there was darknesse over all the land unto the ninth houre.

In the midst of this infirmity of the humane nature, Christ lets forth the Glory of his God-head in shewing himself Lord of Heaven and Earth, as by other evidences remarked by the rest of

the Evangelists, so by darkning the whole land, at the Noontide of the Day, for the space of three Hours; and drawing (as it were) the Courtain of Darknesse over his naked Body, while hee hung upon the Crosse, and thus not suffering the creatures to shew their glory, where their Maker is suffering the extremity of Shame, *Doct.* Our Lord did not empty himselfe in the dayes of his humiliation, but so as he did ever let some sparke of his Glory appeare to such as beleeved in him, whereby they might discerne the divine Majesty of his Person, even in His lowest condition.

Vers. 46. And about the ninth houre Jesus cryed with a loud voice, saying, *Eli, Eli; lama-sabachthani*? that is to say, My God, my God, why hast thou forsaken me?

Our Lord a little before his death, being now under the full weight and burthen of the curse due to our sins, and finding all sensible consolation from Heaven and earth withdrawn from his humane Spirit, breaketh forth into this heavy representation of his case, in the words of the *Psalm* 22. Wherein this agony was foretold. By which speech we understand, that howsoever the humane nature of the Mediator, kept constantly the same room in Gods estimation and love, and could no more be loosed from the incomprehensible fervent love of God, then the Personall Union of the Divine and humane nature could be dissolved; yet was it necessary, that it should suffer the punishment of our sins, and feel the effects of the wrath and curse of God due to us for sin, in as high a degree and measure, as should be equivalent to our perpetuall destruction, and be found satisfactory to Divine Justice for us: and therefore, albeit it was impossible that the humane nature could be deserted, *in regard of Gods love*, or *of sustaining strength*, or in regard of *inherent Holinesse*, or any other thing else, necessarily joyned with the stability of the Hypostaticall Union, yet in regard of *sensible consolation*, it was not onely possible, but also necessary, that for a time it should be deserted, and should taste of horrible bitternesse, and accompanying such a desertion, and this sort of torment and anguish of Spirit could as well consist with the personall Union, as the Pain and Torment of Body could consist with it: yea, as the Personall Union gave way to his death, and remained fast till the time of the seperation of His Soul and Body, so did it also give way to this temporall

affliction

affliction of His humane Spirit, and to this desertion in regard of *Felt-comfort*, and yet remained constantly fixed, and unmoveable notwithstanding; and if any should doubt how Christ his persuasion of the union of the two natures, and of the necessity and profitablenesse of his sufferings could stand with this expression. Let us consider, that no persuasion of whatsoever truth can make holy nature senslesse of what is destructive of it, nor hinder it to expresse how it is naturally affected with what it naturally [illegible], and as persuasion of the necessity and profitablenesse of th[illegible]g of a bleeding wound with a hot iron, cannot hinder nature to bee sensible of the pain, or to cry out in the sense thereof; so no knowledge or persuasion of the personall union of the two natures in Christ, or certainty of the necessity and profitablenesse of his sufferings could reasonably hinder such an expression as this, wherein persuasion of love, and union with God, cryeth, *My God, my God*, and holy nature, filled with the sense of wrath, due to our sins, and destitute of all comfortable feeling of Gods presence for the time, cryeth forth, *Why hast thou forsaken me?* not by way of quarrelling, but by way of admiring the terriblenesse, and abhorring the bitternesse of Divine Wrath now felt, to be farre surpassing all humane apprehension, which could preceed the feeling of it. *Doct.* 1. Christ our surety, beside all the sufferings which he suffered in his body, did suffer also sorrow, grief, anguish, torment, and desertion in regard of comfort in his soul, for this and other expressions prove so much. 2. Our sins deserved that wee should have been utterly forsaken of God, for it behoved our Redeemer to taste a little of the hel of being *forsaken*, ere we could be redeemed. 3. Heavinesse of spirit, sense of wrath, appearance of being forsaken, and want of felt consolation, may consist with the Love of God toward a mans person, yea and with a mans adoption, unto the state of a Child of God, for heer it consisteth with the personall union of the Man-hood of Christ with the Divine Nature. 4. Whensoever naturall sense doth misse the consolations of God, faith must gripe more straitly unto God, as Christ his faith doth heer, crying, *My God, my God*, when sense seeth nothing but *forsaking*.

Vers. 47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

This his speech unto God, some of the beholders did mock, and say

say of him as much as if he had left God, and prayed to *Elias*. *Doct.* 1. No wonder the griefs and troubles of the souls of Gods Children, be ridiculous to the world, for even the deep anguish of Christ, and his prayer to the Father, were mocked by some, as heer we see. 2. In common reason it is a just reproach for any man to call upon any other, except God only, for even profane sinners heer doe make it a matter of mocking to pray to *Elias*, sup[illegible]ng that Christ had done so, *This man calleth for Elias*, say the[illegible]

Vers. 48. And Straightway one of them ran, and tooke a spunge, and filled it with vineger, and put it on a reed, and gave him to drink.

Heer in his thirst as was fore-signified, *Psal.* 69. vineger is given him to drink. *Doct.* No consolation, no not so much as a drinke of water was yeelded to our Lord, till he payed all our debt, but only what could be devised to augment his griefe, as heer, *They gave him vineger to drink*.

Vers. 49. The rest said, Let be, let us see whether Elias will come to save him.

They had wrested his Prayer before, as if he had prayed not to God, but to Elias: now they mock also the fasly supposed Prayer to Elias, in this speech, importing, that there was no help for him neither from God nor Man. *Doct.* 1. Satan by what means he can, doth drive hard to have men despairing, when they are in extremity, as heere speaking by his instruments, he tempteth Christ. 2. Till Christ had ended the worke of Redemption, all sort of vexations did run together, and by course upon him; for now, unto all the former exercises in Body and Soul, he must hear his Prayer unto the Father wrested, and mocked, he must see himselfe insulted over, as a man smitten and plagued of God, and as forsaken of God and Man; *Let us see*, say they, *if Elias will come to him*.

Vers. 50. Jesus when he had cryed again with a loud voice, yeelded up the ghost.

In this close of Christ his suffering, Learn, 1. That the Son of God according to his Man-hood verily dyed, and his Soul was seperate from his Body; for, *He yeelded up the Ghost*. 2. He dyed not by constraint, but willingly; for of his own accord, *Hee yeelded*

up

up his Spirit. 3. In dying, hee was Conquerour over Death; for before death could come at him, as a weakling, which cannot live any longer, Christ being so strong as *To cry with a loud voice*, sets upon death, *and yeelideth up the Ghost.*

Vers. 51. And behold, the vail of the temple was rent in twaine, from the top to the bottome, and the earth did quake, and the rockes rent.

Our Lord being dead as Man, letteth forth the Glory of his God-head more then before in four wonders. The first wonder, is, *The vail of the Temple*, or the midwall of Partition, which divided between the Sanctuary and the body of the Temple, *was rent in twain from the top to the bottome*, wherein Christ gave all men to understand, that his Death was the fulfilling, and the accomplishment of all the Levitical rites and figures of the Temple, and of all the Ceremonies annexed unto it, and that now they were to be esteemed as rent, and to be done away. 2. That now by the Gospel sealed up in his death, the way unto Heaven was made plain and open. 3. That the partition wall between Jew and Gentile; to wit, The Ceremoniall Law, which divided them asunder, was rent, and no more to stand in force.

The second wonder, is, *The earth did quake*: Whereby the Lord gave men to understand, 1. That as he is Lord of Heaven, which had given Testimony unto him, by hiding its glory, when he is suffering shame; so also he is Lord of the earth, which now doth tremble before her Lord. 2. That he was to shake the Heavens and the Earth by the Gospel of his sufferings, and of the redemption purchased unto sinners by his sufferings.

The third wonder, is, *The rocks rent*, to shew the power of Jesus, who could subdue the greatest difficulties, and overcome the hardnesse of whatsoever obstinate hearts, upon whom he pleaseth to shew his power.

Vers. 52. And the graves were opened, and many bodies of Saints which slept, arose.

53. And came out of their graves after his resurrection, and went into the holy city, and appeared unto many.

The fourth wonder, is, *The opening of the graves, and the resurrection*

rection of many deceased Saints after Christs resurrection, which was done, 1. To shew that Christ dyed and was buried, not to remaine under the power of death and the grave, but to quicken the dead, and to raise them out of their graves, and that he neither dyed nor arose for his own particular, but that he might redeeme his owne from death, and give unto them resurrection and life. 2. To let us understand that he is the Saviour of all these who beleeved in him before his Incarnation, and were deceased in hope to be saved by the Messiah, no lesse then of those who beleeved since, and that the former are partakers of the fruit of his death and resurrection, no lesse then the latter. 3. The death of the Godly is only as a sleep of the body, till the morning of resurrection come; for it is said, *The bodies of the Saints which slept.* 4. Resurrection and the rest of the effects of Christs death and resurrection, are benefits only unto the Saints, Therefore only the *bodies of the Saints arose.* 5. Albeit the great Harvest of Christs death and resurrection is not to be expected, till the day of judgement, yet the First-fruits of that harvest are abundantly manifested, *In that many of the bodies of the Saints arose.* 6. The resurrection of the Saints dependeth upon the resurrection of Christ, who is their Head; for, *He is the first borne from the dead*, The rest who arose unto an immortall life, came out *of their graves, after his resurrection.* 7. The wonders which our Lord did worke, were all able to abide the light, and wanted not sufficient witnesses; for amongst the rest, these Saints which were raised out of their graves, *Came in to Jerusalem, and appeared unto many.* 8. Such as did not beleeve in Jesus, and did not belong to his election, were not worthy to be called to be witnesses of the blessing following upon his death and resurrection: it is sufficient that these Saints raised from death, did *appear to many*, for they which beleeve in any measure, shall have confirmations abundant, that they may believe still more, unto them that have, it shall be given, others are worthy to be despised. 9. Albeit a visible Church be very corrupt, yet so long as there is a number of true beleevers in it, so long as it hath not gotten a bill of devorcement from God, it is to bee esteemed of honourably, as a Church belonging unto Christ; Therefore is Jerusalem heer called, *The holy City.*

Vers. 54. Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake,

quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

These wonders wanted not their effects, for the Captaine of the Guard, and the Souldiers which were with him, were convinced by these wonders, that truly Christ was the Sonne of God. Doct. 1. The Lords Works as well as his Word, do the errand for which they are sent, for when the wonders were seen, the Souldiers were afraid, and confessed the Deity of Iesus Christ; saying, *Truly this was the Son of God.* 2. Profane Souldiers are more easily gained unto Christ, then misbelieving Rabbies, for we hear thus much of the one, but nothing of the other, that they were any whit moved. 3. Christ love is such, that when sinners are doing him all the dishonour they can, he will reveal himselfe unto them, and overcome them with free love: for heer is a Centurion, and other Souldiers with him turned Subjects to him, and Confessers of his Name: even when he is hanging dead on the Crosse, life springeth forth of him to open the eyes of these Souldiers to see his God-head, and giveth them courage to confesse it in his deepest humiliation.

Vers. 55. And many women were there (beholding afar off) which followed Jesus from Galilee, ministring unto him.

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

When the Disciples were fled except Iohn, It is observed heer that many women waited on, and were witnesses of Christs death. Doct. 1. It is usuall with the Lord, to shew his power and grace, most upon the weak and the despised; for heer he giveth strength and courage to women to attend his sufferings, when men had failed. 2. Whatsoever grace the Lord bestoweth upon his own, it is so bestowed, as their weaknesse in themselves doth usually appear also; for these women attend, *But for fear they beheld afar off.* 3. The power of faith in Christ and love to him is such, that it will make these that are weakest in the midst of feare and infirmities, to spare no travell nor expences, but to hazard, if need be, their life for him; for, *Many even women were there,*

who

who *had followed Jesus from Galilee, ministring unto him.* 4. So acceptable unto Christ are the evidences of Beleevers love, that he will subject himselfe to the standing in need thereof, and will receive the fruit of their love, and cause Register it; for the parties honour, and others edification, as heer he causeth write down, that these women *Ministred unto him of their meanes*, followed him *out of Galilee*, and attended *on him at his death*; The name of some of whom he causeth set downe, to let us see, that none of them, not such as they, are forgotten.

*Vers.*57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himselfe was Jesus disciple:

58. He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to bee delivered.

59. And when Joseph had taken the body, hee wrapped it in a clean linnen cloth,

60. And laid it in his own new tombe, which he had hewen out in the Rock, and he rolled a great stone to the doore of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

The manner of our Lords buriall is set downe to *vers.* 61. and the securing of the buriall place by the adversaries, to the end: Our Lord being dead, it was expedient that he should be buried. 1. That the type of Jonah, and other figures in Scripture, should be fulfilled. 2. That the truth of his death might be knowne. 3. That his buriall might be as a step lower in humiliation, so also a mid passage unto a more glorious resurrection. 4. That he might sanctifie our burialls, and by following death, as it were, to its den, make a way through the grave unto our resurrection, and full victory over death, and the grave. *Doct.* 1. When shame and sufferings are ended, some degrees of glory doe begin, as God provideth heer for an honourable buriall unto Christ, after the shame of the Crosse is past. 2. Grace maketh no difference of rich or poor, but sanctifieth riches and poverty to his owne;

for,

for, Joseph of Arimathea is a rich man, and a Disciple of Jesus also. 3. Love to Christ feareth no inconveniences, neither thinketh shame of any service unto Christ; for *Joseph goeth boldly unto Pilate*, and professeth it a favour to have liberty to take care of Christs crucified body. 4. Christ both in life and death was a friend to Magistracy, he will have Justice satisfied, and order kept in his taking downe from the Crosse, no lesse then in his crucifying; he will be taken downe at *pilates* command. 5. God provided for Christs buriall so, as it should be knowne, that hee verily arose; for he is put in *A new Tombe, hewen out of a Rocke*, wherein *never man did lye* before him. 6. As persons are more zealous for Christ, so are they more particularly taken notice of by God; Therefore these women which did attend him so carefully, are specially spoken of. 7. Love will never sted with Christ, in what condition soever he be: and will bestow on him what it may, as these holy women do bestow looks upon the place he is put into, when they can do no more.

Vers. 62. Now the next day that followed the day of the preparation, the chief Priests and Phasees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three dayes I will rise again.

64. Command therefore that the sepulchre bee made sure, untill the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse then the first.

65. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can.

66. So they went and made the sepulchre sure, sealing the stone and setting a watch.

To make the matter of our Lords buriall and resurrection yet more clear, Divine Providence makes use of the adversaries malice, they think to keep Christ under, and to provide against his resurrection, by setting a Guard about the Sepulchre, *and sealing*

of the stone. *Doct.* 1. Christs enemies are vexed about him, how to suppresse him, as heer is to be seen while he is alive, and while he is dead they can never be secure enough, for fear he shall overcome them: when they have him dead, they know not how to make *the sepulchre sure.* 2. They make of his words, and of his servants words, as best serveth their purpose; for when hee told them that though they destroyed the temple of his body, yet he would raise it again the third day, they passed by his meaning, and made it a matter of his dittay, and now they take up his meaning, and make advantage of it against him. 3. When Christ and his cause is brought low, every wicked man will speak as he pleaseth, as heer they call the God of Truth, *A deceiver.* 4. Hypocrites doe respect Religion, only for their owne ends, and as it may serve their turn: They pretended to have great respect to the Sabbath, that they may have Christ shortly out of the way; and now they stand not to pollute the Sabbath, by making a businesse to secure his Sepulchre. 5. Magistrates are in a dangerous condition, when the Rulers of the Church are enemies to Christ, they will ever be insnaring them in some one thing or other against Christ, as heere Pilate is used. 6. He that sets not God before his eyes, but is given to please men, will prove a slave to every mans affection; such a man is Pilate, who graneth whatsoever Christs enemies doe require. 7. Whatsoever power of craftinesse can worke for obscuring of Christs Glory, his enemies will goe about it carefully, albeit with ill successe; as heer, *They seal the Grave-Bag and set a Watch,* thinking to keep Christ fast in the tombe.

CHAPTER XXVIII.

In this Chapter Christs resurrection is declared by Angels, to vers. 9. By Christ himselfe, vers. 12. by the watch, to the Priests, who doe corrupt the watch, and move them to lye for money, vers. 16. Christ meeteth with his Disciples, and authoriseth them to teach and baptize all Nations.

Vers. 1. IN the end of the Sabbath as it began to dawn towards the first day of the weeke, came

came Mary Magdalene, and the other Mary, to see the sepulchre.

Our Lord having satisfied Justice for us to the full, in his obedience unto the Death, could not be holden by Death, but as the Son of God in Power, behoved to rise againe according to the prediction of the Scriptures, that he might give Righteousnesse, and Resurrection unto eternall Life, to all his Redeemed Ones, who do flye unto him for refuge. In these two women, who are made the first witnesses of his resurrection, learn, 1. The Power of Love and Faith in that Soul, which hath found Peace of Conscience through Christ, will not suffer the Believer to be unmindfull of him, as appeareth in Mary Magdalene and that other Mary, They must know what is become of him; *They come to see the Sepulchre*, the third day after his Burialll. 2. As any are before others in love to Christ, so are they in account in Gods bookes; for this is the third time, that Mary Magdalene is honourably made mention of, for her love to our Lord. 3. It is wisdome to moderate the expressions of Love and Zeal, so as commanded duties bee not neglected, for, These holy women do observe the Sabbath, and come not forth, till it be ended.

Vers. 2. And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

In the manner of our Lords Resurrection, learn, 1. That as our Lords Death was shamefull, in suffering the punishment due to our sins, so his Resurrection for our Justification, was wonderfully glorious: for as Heaven sent forth an Angel for his service now; so the Earth trembled when he stirred to arise out of it. *There was a great earthquake and an Angel descended from heaven.* 2. Christ will make use of his creatures so, as he seeth most fit for his owne Glory; for some base rascalls shall crucifie him, honourable Joseph of Arimathea shall bury him; an Angel shall roll the stone from the tombe. 3. Albeit all the Angels be at our Lords Call, yet he will make use only of one or two in a service, when one or two is sufficiente for his purpose; as heere one spoken of, is abundant to roll away the stone, and to be Porter to him, at his going

out of the Sepulchre; one is sufficient to affray and boast all the Priests guard set about the sepulchre; for this one Angel, when he had rolled away the stone, *sat upon it*, as a Commander.

Vers. 3. His countenance was like lightning, and his raiment white as snow.

4. And for fear of him the keepers did shake, and became as dead men.

In the description of the Angel, learn, 1. That Angels take upon them bodily shapes, when their commission to speak to men, and to be seen of men requireth so, as heer this Angels countenance, and his garments are observed. 2. Great must be the Majesty of our Lord Jesus, when his servants countenance is *like lightning, and his garment white as snow.* 3. The plots of Christs adversaries are turned about, as engines of war against themselves; for these keepers are sent forth to keep Christ within the tomb, and now they are made, nill they will they, witnesses of his resurrection. 4. Such as are most stout against Christ, shall be most afraid and astonished when he sheweth his Glory; for, *The keepers now doe shake, and become as dead men.*

Vers. 5. And the Angel answered, and said unto the women, Fear not ye: for I know that ye seeke Jesus which was crucified.

6. He is not heer: for he is risen, as he said: come, see the place where the Lord lay.

The Angel speaketh comfortably to these two women, and sheweth them that Christ is risen, and commandeth them to carry the newes unto the Apostles. *Doct.* 1. By the same means the Lord can terrifie his adversaries, and comfort his people: those he suffereth to lye still in their terrour, these he comforteth, *Fear not ye, saith the Angel unto the women*, as much as these keepers may looke for wrath; but, *Fear not ye.* 2. Such as are seeking after Jesus, may take comfort; whatsoever come; for upon this ground the Angel saith, *Fear not, I know ye are seeking Jesus.* 3. We have no reason to be ashamed of Christs crosse, when the Angels avow *Christ crucified to be the Lord.* 4. If God should use Kings and Emperours to be Preachers of Christs crosse and resurrection, it should be no disparagement to their high place; for this message is

worthy

worthy of such an Angel as this to be messenger, and even the Angels doe not so much honour the message, as they are honoured by it, and who is he who thinketh himselfe too good to be a Preacher of the Gospel. 5. Christs body after his resurrection, retaineth the naturall properties of a body, it is in one place, and not in another, the Scripture knoweth no ubiquity of his body; for, *He is not here*, saith the Angel, *he is risen*. 6. No rest for our faith, save in our Lords Word; if it be once received, then other things serve to confirme faith; for first, *He is risen, as he said*, saith the Angel, and then biddeth them, *Come see the place where the Lord lay*. 7. It is a sufficient argument to prove that Christs body is not present in a place, if sense perceive it not present, for the Angel proveth that Christ is not in the Sepulchre by this reason, *Come see the place where the Lord lay, hee is not here*.

Vers. 7. And goe quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

The Angel sendeth away these women, to carry joyfull tidings to the scattered Apostles. *Doct.* 1. Albeit women be debarred from the ordinary office of preaching the Gospel, yet it may serve them sufficiently for incouragement to beleeve in Jesus, that beside other extraordinary passages of Christs respect unto them, their Sex is honoured with the carrying of the first tydings of the resurrection. *Go tell his Disciples that he is risen from the dead*, saith the Angel to the women. 2. What concerneth Gods Glory and others comfort in the day of griefe, should be diligently gone about, without delay, *Goe quickly*. 3. Christ is that good Shepherd who gatherethe his people unto him, after that the storme of persecution hath scattered them, and driven them from him, for heer he sendeth his Angel to his feeble Disciples, to conveen them unto him in *Galilee*. 4. The Lord pitieth the infirmity of his people, and appointeth their assemblies where they may be most secure and safe, as heer he musteth his Disciples not at Jerusalem at the first, but in their owne *country*, *Galilee*. 5. The Lords order is first to crave belief of his hearers, and then to give them proof, by sight and sensible experience, as heer the Angel giveth command to carry the tidings of the Truth delivered, and then promiseth

that after that, *They shall see him in Galilee.* 8. It is a speciall trip to our faith, to consider from what Author the Word of Faith commeth unto us, and by what Messenger; Therefore saith the Angel: *Behold, I have told you.*

Vers. 8. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

These faithfull women believe and tremble, and rejoyce, and run away, and carry these good news. *Doct.* 1. Such as know what a heart grieved for want of Christ meaneth, will be very ready to comfort such as are in such a grief, as these Holy Women are glad to carry good news to the Heart-broken Disciples. 2. Mixed affections, fear and joy, at one time may well consist in the heart of a Believer: One may tremble at the Majesty of God, and rejoyce in his Friendship, manifested by any means which he pleaseth, for thus are these Godly Souls affected. 3. It is a choice good disposition to believe the Lords Word, and diligently to goe about the obedience of it, in fear and trembling, such as heer is to bee seen in these Women, having believed the glad tydings, *They run quickly, with fear and joy, to bring the Disciples word.*

Vers. 9. And as they went to tell his disciples behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they goe into Galilee, and there shall they see mee.

They meet with Christ as they are in the way. *Doct.* 1. Such as obey the directions of Gods Servants, and do use prescribed Meanes that they may meet with Christ, shall finde him ere they be aware, much sooner then they expected; as these women doe meet Christ, before they looked for him, as they were his errand, *Jesus met them.* 2. Joyfull is the meeting which a Soul hath with Christ, as heer Christ biddeth these women, *All hail*, or rejoyce, and they *lay hold on him*, and *worship him.* 3. A humble sinner may be homely with Christ, as these Women *Fall down and worship, and hold him by the feet.* 4. Such as believe Gods Word in the

honour of his Messengers, shall finde confirmation of it by Christ himselfe, for heer the Lord bids them doe the same things, which the Angel had commanded before, *To carry news to the Disciples.* 3. For all that can be said unto us, our Faith is still mixed with some doubtings, which breedeth fear, and Christ only encrowd them, therefore saith he heer, *Be not afraid.* 6. The weakest of Believers are much beloved and esteemed of by Christ: Oh how high love and estimation is this, *Go tell my Brethren.* 7. The place wherein Christ is most welcome to preach, shall bee most honoured by his presence, as heer, *in Galilee*, saith he, *shall ye see me.* 8. Howsoever our Lord be purposed to give sensible satisfaction to his people in due time, yet doth he ever require some belief of his Word in the mouth of his Servants, and some obedience of faith to goe before it; Therefore saith he, *Tell them that they goe to Galilee*, and addeth, *There shall they see me.*

Vers. 11. Now when they were going, behold, some of the watch came into the city, and shewed unto the chiefe Priests all the things that were done.

The Watch set by the Priests to guard the Sepulchre, come, and tell the Priests how Christ is risen. *Doct.* 1. The Witnesses of Christs Resurrection were not only Angels and holy Men and Women, but also the prophane souldiers, who were set to watch his Sepulchre; for, *The watch came, and shewed the things that were done.* 2. The Lord not only will disappoint his enemies, but also triumph over them, for the watch whom the Priests sent out to obscure his glory, came back to the city, and *shewed these things to the chief Priests.*

Vers. 12. And when they were assembled with the Elders, and had taken counsell, they gave large money unto the souldiers.

When they know that he is risen, and so behoved to be convinced that he was the Son of God, powerfully manifested by resurrection from the dead, they resolve to bear downe the Truth. *Doct.* 1. Christs malicious enemies are of the devils nature, they will never cease to oppose him, though they know him to be the Son of God: as appeareth in these chief Priests and Elders.

2. The madnesse of malicious adversaries of the Gospel, and the slavery of Satans captives, is wonderfull, as here is seen; for after they are assembled, they resolve to corrupt the Witnesses against the light of their Conscience. 3. Money is a great Idoll in the world, when the Priests and Elders thinke it may overballance the most precious Truth, and are confident for gain to make the souldiers make a lye against the resurrection of the known Messiah. 4. The more men be ingaged in a sin, they are the more forward to go on in it; and will spare no cost to gain their point; for, These Priests and Elders gave but thirty peices of silver to have Christ crucified, but here they *gave large money* to keep down the report of his Resurrection.

Vers. 13. Saying, Say ye, His Disciples came by night, and stole him away while we slept.

14 And if this come to the Governours eares, we will perswade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jewes untill this day.

They devise a lye, and do hire the Souldiers to vent it. *Doct.* 1. Calumnies and lyes devised by Christ's Adversaries, are the speciall Engine which they use against the Gospel; when all other devises do fail, they make service to Satan by this means, such is this lye here. 2. They who are entred in service of ungodly masters, can hardly win out, still new and worse imployment is furnished unto them, as these sedicious Souldiers are set on, from step to step in this ungodly course of opposing Christ. 3. The wicked care not what shame they do put upon themselves, and one upon another, to gain their point, in case they cannot come to their purpose another way, as these men are put to say, that they slept when they shou'd have watched (which was a disgrace and a capital fault) that they may make out their devise against Christ. 4. Such as do tempt unto sin, labour to make the sinner secure from worldly inconveniences, but cannot secure them against God's justice; as the Priests here do undertake to secure the Souldiers at the Governours hands, but no further. 5. A profane person will make sale of conscience, and tongue, and all for money,

here, the Souldiers take the money upon the condition offered. 6. Such as can be content to be silent, and to keep up Truth for any earthly gain, will yield also to speak contrary to known Truth for gain; as these men *took the money, and did as they were taught*. 7. Such as do not apprehend any wrath from God in sin, do seek no guard against it, but do thinke it sufficient to be secure at mens hands, as here, Money and Assurance to be secure at the Governours hand, suffice these Souldiers, having these granted unto them, *They do as they were taught*. 8. He that taketh the bait of sin, wil also swallow the hook, for so soon as these men took the money, *They did as they were taught*. 9. Where Truth is rejected, a lye will be received, were it never so incredible, and it is righteousnesse with God so to plague those, that do not receive the Truth in love; for what lesse probible speech could be spoken, than that Christ's few and fearfull Disciples should hazard to open the Sepulchre, when a Guard of Souldiers are about it, that all the Guard set about the Sepulchre should be sleeping at once, and be so fast asleep, as the great Stone of the Sepulchre should be rolled backe, and none be awake; yea, that there should be an earthquake in the mean time, and none of them for this be awaked, and yet *This saying findeth credit among the more secure Jewes*.

Vers. 16. Then the eleven Disciples went away into Galilee, into a Mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

Beside sundry other meetings which Christ had with his Apostles, we have here a solemne and appointed meeting which we judge to be that meeting wherein there were above five hundred Brethren, whereof the Apostle *Paul* speaketh, 1 *Cor.* 15. 6. In which meeting Christ establisheth a Ministery in his Church, for Preaching of the Word, Administration of the Sacraments, and exercise of Discipline for the better observation of his commands unto the end of the World. *Doct.* 1. Let the Lord shew himselfe to us as he pleaseth, it is our duty to attend and keep what meanes and meetings he hath appointed, as *the eleven*

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Disciples were away from Christ, but a mountain where he had appointed them. 2. Christ loveth the Assembly of his Saints, and doth not disappoint the expectation of those that wait upon him in the appointed meanes, for in the appointed place it is said, *The Apostles saw him.* 3. The Faith of Believers is not always alike vigorous and active, neither in comparison one of another, nor in comparison of a man with himselfe at divers times, for here are Disciples who doubt nothing of Christ's Resurrection whatsoever he saith, and some also are who doubted at the first sight. 4. As Faith is clear and vigorous, so doth it set Christ in his place, and bringeth the Soul down before him to worship, for *such as did not doubt, when they saw him, they worshipped him.*

Vers. 19. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the World. Amen.

To remove all doubting from every man, Christ drawech neere to them, and speaketh to the Apostles in open audience, and giveth order for gathering and ruling his Church unto the end of the World. *Doct.* 1. The Lord drawech near unto his own, and communicateth himselfe familiarly to them, when it is needfull, and leaveth no means unassayed which may remove doubting from his weak Disciples, as here knowing that some doubted, *He came and spake* in their hearing. 2. Christ not onely as the Son of God, hath joynt equal and the same Soveraignty in Heaven and Earth, with the Father, communicate unto him by eternal Generation, but also, as God Incarnate, God-man, he hath supreme and absolute Authority given unto him over all things in Heaven and Earth, to and for the Church, all things for the good

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thereof, being put under his Feet; without exception of any thing, save of him who hath put all things under his Feet, and he hath supreme, sole, and absolute Authority, as onely Head and King of the Church, to appoint and maintain the way and means of gathering, preserving and ruling his Church, and all the affaires thereof unto the end of the World; for so much will these Words being compared with other Scriptures, bear, *All power is given unto me in Heaven and in Earth.* 3. Christ hath instituted a Ministery of Teachers and Rulers of his Church, to continue from his Resurrection unto the end of the World; for he saith, *Go ye make Disciples*, Teach them obedience unto me, *I will be with you to the end of the World.* 4. The community of Ministers and Rulers of the Church *respective*, have all the Nations of the Earth under their charge, to gather Disciples unto Christ out of them, *Go make all Nations Disciples*, saith he. Now these are made Disciples, whosoever are given up unto Christ, to be taught and governed by him; whether by themselves, or being brought by others, who have power of them, as Parents and Masters are dedicate and consecrate unto Christ; who hath said of children elsewhere, *Suffer little children to come unto me*, and *forbid them not*. All those may and should bee taken charge of, admitted into the Church as Disciples and baptized; for hee saith, *Goe make Disciples of all Nations and baptize them.* 5. The community of Beleevers, or the body of Covenanted and baptized Disciples, are not the subject of this authority granted for gathering of Churches, administration of Doctrine, Sacraments, Discipline, and other publicke Ordinances: but the Community of the Ministers, Teachers, and Rulers, contradistinguished from the body of Disciples, which is taught and governed; for it is said, *Goe ye*, my Ministers, make *yee* Disciples, Baptize *yee*, and Teach *yee* them. 7. Ministers or Church-rulers in this their Ecclesiastick charge, do not derive their power and authority from any under Heaven, but from Christ, who hath made all in Heaven and in Earth, and who giveth unto them a Commission to make Disciples unto Him, out of all Nations; for after hee hath said, *All power is given to me*, Hee subjoyneth, *Goe yee therefore, and make Disciples of all Nations.* 8. The Commission of Christs Ministers doth extend unto the drawing Nations into subjection unto Christ, and into Covenant

venant with him, to bee his Disciples, and to obey all his Commandements, onely by way of Doctrine; for, *Goe*, saith hee, *by Doctrine make all Nations Disciples*, this is the force of the Word, *Teach*, in the Originall. 9. The Ministers of the Gospel, Teaching and Ruling-elders *respective*, are the true successours of the Apostles, in the dispensation of the Doctrine, Sacraments, and Discipline appointed by Christ, for they are appointed in the same Patent with the Apostles, and spoken unto in the person by Christ, saying, *I will bee with you unto the end of the World*. 10. Baptisme is the seale of the Covenant, made between God and all initiate Disciples, elder and younger, for after that they are commanded to *make Disciples*, they are commanded *to baptize them*, *Goe make Disciples and baptize them*. 11. There are three persons in the God-head distinct one from another in order of subsistance and operation, the Father, the Sonne, and the Holy Ghost, for so beareth the Text. 12. These three are one GOD undivided in Essence and Operation, equall and one in Authority and Power, their Name and their exercise of Authority is one; for it is said, *Baptizing them*, not in the names, but *in the Name of the Father, Sonne, and holy Ghost*. 13. The Covenant of Grace on both sides is made for cleansing and putting away sinne, according to the way and order prescribed by God, in whose Name *Baptisme* or Sprinkling with water, for assuring Disciples of remission of sinnes through CHRIST, and obliging them to study Holinesse, is given and taken. 14. The Ministers and Rulers of the Church are limited unto the Commands given to them from CHRIST: they may not injoyne unto the Church any thing, save the Commands of Christ; These, and all these, and onely these must they teach. *Teaching them*, saith hee, *to observe whatsoever I have commanded you*. 15. The baptized Disciples of Christ may not walke as they list, but must study to observe all that Christ hath commanded his Ministers to teach them; for hee saith, *Teaching them to observe all things whatsoever I have commanded you*. 16. Faithfull Ministers have assurance of Christs assistance and blessing, in whatsoever path or time of the World they fall into, *I am with you*, saith hee, *unto the end of the World*. 17. People need not feare

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to joyne themselves in Church-society, with any Nation, under such Pastors, as doe faithfully teach whatsoever Christ hath commanded: for Christ hath promised to bee with such Teachers, and to blesse their labours to the end of the World; *Behold, I am with you to the end of the World.* 18. This whole Gospell is solid Truth, and worthy to bee embraced, to bee sealed, and to bee setled upon by all Men, according as the Evangelist giveth example unto us, closing the whole Doctrine, and this last Promise, with, AMEN.

FINIS.